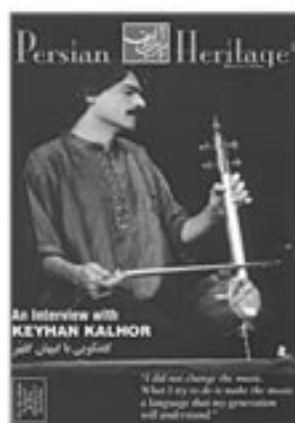


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Establishing A Gifting Program

There are many ways to set up a gifting program to take best advantage of gift tax exemptions. The simplest way is to give money to the beneficiaries and let them do what they want with it. A more effective method is to gift the money to an irrevocable trust. By gifting to an irrevocable trust, the money is removed from the taxable estate. Assets in the trust can be used to pay estate taxes or other expenses when the person who established the trust dies. It is essential that trust documents be drafted properly, so be certain to retain an attorney who is familiar with trusts, and who understands income and estate tax laws. Failure to do so could result in adverse tax treatment of trust proceeds. Donors can leverage their gift tax exemptions by establishing an irrevocable life insurance trust (ILIT) and using their gifts to purchase life insurance on themselves. Purchasing life insurance in a trust leverages the exemption, since the exemption will be based on the premiums, not on the death benefit or the cash value of the insurance. The reason for creating an ILIT is that, if it is designed properly, trust assets are not included in the taxable estate of the grantor, and the death benefit is generally not subject to income or estate taxes. Note that there are exceptions, so be certain to consult your tax advisor. A gifting program that uses an JUT can make distributions to trust beneficiaries while the insureds are still living.

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Take care in establishing an ILIT. Since it is irrevocable, an ILIT cannot be changed in any way once it is created.

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FROM THE EDITOR'S DESK

Over the last thirteen years Persian Heritage has encountered a difficult task that continues to persist. This task can be labeled as the constant correction of the misuse by Iranians of Persian words and terminology used in other foreign languages. This negligence runs from the individual Persian to educational institutions and professional organizations and is now incorporated in American software programs such as Microsoft Word and Word Perfect.

Persian Heritage will continue to police the incorrect use of such terms. We hope, that with the help of our readers, the inappropriate use of such terms and words is completely eliminated and reverse the negative impact it has already had on Persian cultural and national identity.

Summer is always a great time for families to reunite. It is a time when the elders relive their lives through memories and the children create new memories that will solidify their family relationships. This summer our grandchildren, from two coasts, came to our home for ten days. I always enjoy listening to their laughter and innocence and watching their childish antics. Unfortunately, they also have their moments of conflict and disagreement over toys, T.V programs and of course the television remote. Sometimes, their arguments are legitimate and other times their arguments are unreasonable. Sometimes, the fighting is verbal and on occasion they become a bit more physical with a kick, pull, push or tug, different sides are taken and commanders appointed.

During their stay I witnessed one of these conflicts and disagreements. It became so harsh and intolerable for me that I decided to interfere. When I entered the scene, sides were already taken and commanders were established. The noise in the room with seven grandchildren was deafening. Before it turned into a physical altercation I decided to interfere. When I asked the reason for the argument, I was told it was over a television program. I invited them to separate and go into two different rooms to watch what they want. This did not calm them. Instead it made matters worse and the arguing became deafening. Now the issue was over who would stay and who would leave. I was getting frustrated. No tricks I used worked. Just as I was going to take a harsher approach, my two year old grandson walked into the room. He threw himself into the arms of his older sister, the commander of one of the sides. He asked her to help him get a bottle of milk. She affectionately left with him. With her departure the noise diminished and the argument ceased. The group once divided was now unified on the floor holding hands, watching the program which was the reason for the argument. When the sister returned I thought the scene would start over again. Pleasantly I was surprised. She found her way to her spot without a sound. For the next few hours the grandchildren, who range in age from nine months to seven years all watched television and played without incident.

During their stay with us we were also visited by an old friend. She commented on the fact that my children and grandchildren didn't speak the **Persian** language, and was upset with this. With sternness and in English she advised the parents of the importance of the grandchildren speaking both languages and how proud she was with her family's success in teaching their children the **Persian** language. She also informed us that if the children were bilingual they would have a better chance of being admitted to school. While she was talking I realized that she was not using the word of "**Persian** language" but had replaced it with the word "**Farsi**." I corrected her mistake and told her, "We speak **Persian** not **Farsi**, just as the Chinese speak Chinese, the Germans, German, the French, French, and the English, English. If one speaks French and is asked what language do you speak, you do not respond, la language **Farsi**, we say la language **Persane**. Why, then, do you say we speak **Farsi** and not **Persian**?" She became very angry and defensive and responded, "As long as the Islamic Republic is in power in Iran I will use the word **Farsi**, not **Persian**." (This friend has lived in the United States for over forty years.) She also told us that recently, on an application she completed that requested languages spoken, she replied by saying English and **Farsi**. The interviewer asked her what **Farsi** was and she was upset because she was forced to tell her she meant **Persian**. I was disturbed with her position and asked, "What does the regime in Iran have to do with your using **Farsi** instead of **Persian**?" Angrily she replied, "When this regime is overthrown and I step back into Iran I will celebrate and never use the word **Farsi** again."

Though she didn't answer my question I decided to implement the peace maneuver I witnessed with my grandchildren and vacate the room with the excuse they needed me. My hope was that when I returned, the argument would be forgotten. It worked and the remaining hours with her were warm and friendly.

A day after this incident I received a flyer from a very reputable and credible cultural organization. They were announcing a **Farsi** language class, not **Persian** language classes. I emailed them requesting a change in the word **Farsi** to **Persian**. I received a note back, "many important institutions and organizations including Microsoft, use the term **Farsi** in their language programs, instead of **Persian**." I replied stating that the reason this has happened is because we, have not been more diligent in correcting this. After all, organizations and institutions, such as Microsoft, receive assistance from scholars, teachers and other knowledgeable people, like you, in writing these programs. If they are not corrected from the beginning how can we expect anything different. They are relying on your expertise and credibility as a source."

Believe me I am not a language or literary scholar but have read enough throughout my lifetime to know the correct time to

use the word **Farsi** and that is the time when I speak to a friend in the **Persian** language. It is inappropriate to use the word **Farsi** in foreign languages when you speak in that language.

Because I am not a scholar I contacted the experts. They stated the blame for misusing this term must be placed on the shoulders of Iranian immigrants who came here after the Revolution. They came without proper knowledge of English or other foreign languages. Laziness or stubbornness allowed them to use the word **Farsi**, not **Persian**, despite their educational or financial level or others, like my friend, who use the word **Farsi** as a weapon against the Islamic Republic. All of us must understand that I am not against the word **Farsi**, it is beautiful when used in the proper context, when in the **Persian** language "zaban e farsi." But, when used to replace the word of Persian is terms of language it attacks the cultural identity of Persian.

I am glad I applied the lesson I learned from the incident with my grandchildren with my friend, because friendships are worth more than a disagreement. But, I must say that I feel strongly about our identity established thousands of years ago. I am concerned that by our ignoring the wrongful and inappropriate use of terms and expressions that our future identity may become compromised. Referring to the **Persian** language as **Farsi** is certain to chip away at our historical and rich past. It is our duty to preserve our integrity and identity, not just for the present generation, but for all those to come. It is our duty to correct mistakes that are either innocent or deliberate.

I must agree with my friend on the importance of our children learning the **Persian** language, but it is equally important for her to understand that her using the word **Farsi**, as a tool against the present government in Iran (and converting others to do the same), is an attack against Persian heritage throughout the world.

Again, I sincerely hope that we as a community will continue to stand up and protect our **Persian** language and our culture. Only then can we be sure that our Persian history will not be rewritten and its real identity forgotten forever.

Shahrokh Ahkami

Persian Heritage HONORED

America.gov, (The American Epic) was published on July 31, 2008. It honored Persian Heritage (*Mirass Iran*) magazine.

They stated, "Persian Heritage is a bilingual magazine read by people from the four corners of the world."

The article continues by stating that "Persian Heritage's success story lies in its dedication to maintaining the sincerity of the Persian culture and pursuing a path to further introduce the Persian tradition of love."

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MOVING EDITORIAL

Thank you for your very moving editorial about Hillary Clinton's outrageous statement concerning Iran. I intend to do everything in my power to change the direction of our government towards Iran!

Thank you for your encouragement,

Bill Wolak

WE NEED TO LEARN FROM YOUR GRANDSON

Congratulations on publishing the 50th Issue of *Persian Heritage*. Your Editorial has said it all. If we as a community with so much talent and money can't make it than, who can? We need to learn from your grandson and believe in our family and our values. We need to support those who work so hard to send us to school and have scarified for us in our motherland. It is a sad day that some of the Iranian-Americans still support Senator Clinton and Senator McCain. Even President Bush during his campaign made such statements that these two candidates have said recently. It is shameful that we do not learn from our Jewish brothers and sisters to stand firm against these irresponsible statements. On the subject of a candidate for New York 21st District, I suggest that our position should be to support a candidate who would align himself/herself with Iranian-American interests. This individual can be Muslim, Christian, Jewish etc... not because the candidate has an Iranian-American heritage. If he/she does have the latter background it would be a home-run.

Regards, Saeed Manii

UNIQUE ACHIEVEMENT

Please accept my heartfelt congratulations for this great and unique achievement. I am proud of you and share the values you represent and defend through the publication

of Persian Heritage.

Ardeshir Lotfalian

My heart felt CONGRATULATIONS on your 50th. I wish you health and continued success.

J. Sedaghatfar, Architect

Your editorial is AWESOME!!!! Great job!

K. R. (LaJolla)

Thanks for the editorial. Congratulations for the 50th issue. *hemmate selseleh jonbaan laazem bood va hast. zendeh baad va dast marizaaad.*

Goli Farrell

I read your letter with interest. I enjoy it immensely and I am proud of you.

Masood Khatamee

A RICH MAGAZINE

I have many of your magazines and also lend them to some friends.

A. Yegane

ARMENIAN COMMUNITY

As you well know, the population of the City of Glendale includes a very large community of Armenians (about 65,000) and Iranians (about 20,000). While Armenians, typically are rather well organized, the Iranians, on the other hand, are not organized at all. That lack of organization holds true for about six million Iranians in the United States, and about two million of them in California, out of which almost one million of them re-

side in Los Angeles County. For the first time, a group of concerned and dedicated Iranian/Armenians are organizing activities to help their people know who they are, what has their contributions been to the world civilization, and, in the mean time, inform the American public, their host nation, about their past and their real and true identity.

Armen A. Saginian

'MIRAS' WITH ONE 'S' NOT TWO

Iran is a country, one of whose ethnicities is Persian. Miras (one 's' and not two) Iran must therefore be translated: Iran's Heritage and not Persian Heritage, which is incorrect. Also, please note that good papers do not allow ads to appear on their front page, especially on the top half of the page, where the title of the paper appears.

Best wishes, Armaanha

The articles in this magazine were quite interesting in particular the interview with George W. Bush by Setareh Darakhshesh. To say that I was disappointed by this interview would be an understatement. I expected a lot more comprehensive questions rather than the common variety which have been asked for years. I would have been interested in his response to questions on the sanctions, British government role in installing the present regime in Iran and nuclear armament.

David Yazdan

A Jesuit once told me:

"Catholicism is one, but Catholicity is extremely varied".

This means that any great religion which comes to include a great variety of cultures and ethnic groups is bound to acquire differing particular characteristics. The above is candidly recognized in the Eastern Orthodox Church, hence we have Greek Orthodox, Russian Orthodox, Serbian Orthodox, Bulgarian Orthodox, Syrian Orthodox, Rumanian Orthodox, Georgian Orthodox, etcetera.

Since at least the 12th century AD and probably earlier, it has been noted that there exist special affinities between Shi'a Islam on the one hand and traditional Catholicism and Eastern Orthodoxy on the other. Spanish Catholicism has particular characteristics which give it affinities with Shi'ism above and beyond the general Shi'a-Catholic affinities. This is easily explained historically, as I note in my book. The Russian Orthodox Church also has particular characteristics which give it affinities with Shi'ism above and beyond the general Shi'a-Eastern Orthodox affinities This I note in my book, and this is the reason that I devote so much space to Russia and Ukraine and to the Russian Orthodox Church. In a personal communication, Seyyed Hossein Nasr told me: "You are completely right in emphasizing the unique rapport between Shi'ism and Sufism on the one hand and certain elements of Spanish Catholicism and Russian Orthodoxy on the other."

Congratulations on your interesting magazine.

Michael McClain

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TEHRAN, MIDDLE EAST'S 4TH MOST EXPENSIVE CITY

A new report issued by Mercer Research Institute indicates that Tehran has risen 45 points on the list of the most expensive cities of the world and now ranks 74th. According to CNN, Tel Aviv is the most expensive capital city in the Middle East and ranks 14th worldwide. The report put Dubai and Abu Dhabi after Tel Aviv. Of course, both cities' rankings have fallen and they are less expensive than they were before. Tehran is followed by Beirut, Amman and Jeddah on the list of most expensive capital cities in the Middle East. Despite overall increase in price of foodstuff worldwide, most Middle Eastern capital cities have become less expensive than before. Moscow is still the most expensive city in the world

CORRUPTION IN IRAN

Washington, D.C., August 4, 2008 - The Voice of America (VOA) is examining corruption in Iran in a series of stories based on an Iranian parliamentary report obtained exclusively by the Persian News Network (PNN). The seven-part series, seen by millions of viewers across Iran on PNN's satellite TV channel, details, among other things, how Iranian Government officials accepted bribes from students seeking entry into the competitive university system and how drug dealers conspired with judicial officials to receive reduced sentences, and government officials set up corporations outside the reach of regulatory systems. The series is based on a 195-page report that resulted from a four-year investigation by the Islamic Republic of Iran's Parliament. The parliament released a portion of its report a few months ago, but details of the full report have not been aired until now.

A HAVEN FOR WOMEN

In a recent article from Middle East News, on August 6, 2008, by Farshid Otahari, "Temporary Timeout," women from Iran have found a haven for freedom at Kish Island. According to the women interviewed for the article, 'It is such a pleasure to have the scarf loose on your head and enjoy the sun and wind on your hair. Although only temporary it is still such a nice timeout for us,' said 24-year-old Salomeh who together with her friends, is spending some days at Kish. But Davoud Madadi, head of the Kish Free Trade Organization is careful not to overexpose the liberal image of Kish saying "Kish is a growing resort area with more than 15 million Iranian tourists visiting each year." While the liberalism is attractive most Iranians would prefer to see the same liberal movement on the mainland so the dollars they spend would go directly into Iranian hands and pockets rather than to foreigners. Dating is also available on Kish Island with single women being allowed to date single men and hold hands without fear and western music is played openly.

FEMALES RANK HIGH IN UNIVERSITY ENTRANCE EXAMS



Women made up 55% of the top exam passers for 2008-2009 entrance into the university. Twenty out of 36 top were successful qualifiers in five fields of mathematics, natural sciences, humanities, arts, and foreign languages, were females. And all the three top passers in foreign languages were male, while in arts all were female. Females comprised seven out of ten top exam passers in natural sciences. Males ranked first in mathematics and foreign languages while females in humanities, natural sciences and arts. In arts and humanities, females ranked second and males in three others. Results of the university entrance exam were released Sunday by the Education Measurement and Evaluation Organization (EMEO). The nationwide exam was held on July 26-28, 2008. (Mehr News Agency July 28)

PHYSICIAN HONORED BY CONGRESS

Masood Khatamee, MD, FACOG was awarded the 2008 Congressional Medal of Distinction on July 15, 2008. The medal is awarded by the National Republican Congressional Committee (NRCC) to members of their Business Advisory Council.

The event and presentation were held at the Washington DC, Convention Center. Dr. Khatamee is the Executive Director of the Fertility Research Foundation and Professor at NYU Medical School.

IRAN ENCOURAGES LOW-ENERGY LIGHT BULBS

Iran has been encouraging its people to use energy-efficient light bulbs in their homes as the country experiences daily power cuts. "The number of low-cost compact fluorescent lights (CFLs) distributed in the market will reach 20 million by the end of the (Iranian) month of Shahrivar (ending September 21)," said the managing director of the Renewable Energy Organization of Iran, Hossein Lavaei, on Monday.

The government has allocated huge subsidies to make energy-efficient bulbs available in the market for less than half of the cost price, he said. Price is seen as one of the biggest hurdles to widespread approval of the energy-efficient light bulbs. The Islamic Republic has been suffering from daily power outages this summer because of a dramatic drop in rainfall this year which created a severe drought.

Officials hope that by swapping traditional light bulbs for energy-efficient bulbs Iran can dramatically reduce its high electricity consumption which has made power outages the order of the day. (Press TV 08/05/08)

**ZAHIR OL DOWLEH CEMETERY
IN TEHRAN**

BY: BRIAN H. APPLETON

One of my goals on my return to Iran for the first time in 30 years was to see the Zahir Ol Dowleh cemetery which is amazingly owned by a private family. In it lie the graves of some of the finest contemporary poets, musicians and writers of Iran as well as Sufi philanthropists: Forough Farrokhzad, Iraj Mirza, Bahar, Rahi Mo'ayeri, Rohani, Darvish Khan and many others. Rahi Mo'ayeri was the first cousin of my friend Fati Mo'ayeri, once my betrothed.

One of my readers in America asked me to find the grave of her great grandfather philanthropist Moavena Ol Molk, which I did. The young son of the caretaker family had all the graves on a computer model and in his little office we pinpointed where the grave was on his computer before we went into the graveyard to find it.

I also was hosted one night by the descendants of Moavena Ol Molk, the families of my American friend's sisters whom I had never met before. To the right of the main entrance is a Khanegah or monastery where dervishes meditate and in front of it lies the casket of Zahir ol Dowleh himself.

This is the magic of Tehran, this is the hidden worlds within hidden worlds I came to know and adore in the 1970's and they still abound... amoo rasool. (Payvand's Iran News, 08/04/08)



Foroukh Farrokhzad's grave

SHAHRI ESTAKHRY
The Mother of San Diego's Persian Community

For fifty-five years, Shahri Estakhry has found her life's passion in vol-unteer work and humanitarian causes. How this Shiraz-born tour de force of a woman has become known as the "Mother of Our Community" in San Diego, California, is an inspiring story of how one person with an extraordinarily big heart and determined spirit can make a lasting difference in the lives of many. She is the founder and former director of the Iranian School of San Diego, which has been the jewel in the crown of the community for the last 20 years. Thousands of children have connected with their Iranian identity in the language, dance, and theater classes of this school, making it an invaluable partner to parents struggling to instill a sense of culture and community in their children. In 1989, Estakhry co-founded the Persian Cultural Center of San Diego, a nonprofit organization increasingly recognized nationally for its high cali-ber arts and culture programming, its glossy magazine, Peyk, its charitable fundraising through the Iranian Foundation, and its cross-cultural outreach and collaborations. In 1997, Estakhry founded (and continues to be the chair) of the Iranian-American Scholarship Fund, which has to date given seventy-five scholarships to talented college-bound students. She is also the founder and chair of the Dollar a Month Fund, a charity that raises money for needy children around the world.

Most recently in 2006-2007, Estakhry initiated and master-minded a fund-raising partnership between the Persian Cultural Center and the San Diego Museum of Art which resulted in the creation of a permanent "Arts of Persia" section within the Asian Gallery of the museum. She also holds various advisory and committee positions for several nonprofit organizations, always bringing her vision, creativity and organizational knowledge to the cause, donating endless hours of her time for no compensation, and raising thousands of dollars in the process.

The seed of volunteerism was sown early in Estakhry by her parents who believed wealth was not to be taken to the grave but was to be given to help others who are less fortunate. After moving to the United States as a young girl, Estakhry busied herself with the various charitable and fund-raising activities, learning to volunteer before she could even speak English. Upon marrying the late Dr. Mohammad Ali Aghassi, a UN diplomat, her charitable causes took on more of an international focus, including her on-going thirty-six years of work with UNICEF.

Estakhry, a ten-year breast cancer survivor, says she is humbled by the opportunities for improvement and accomplishments that life has given her; opportunities that have provided joy and personal growth in her life. She credits the continuing success of the organizations in San Diego to the community members, whom she calls "the wind beneath my wings." And those wings continue to soar, inspiring all in their path to similar heights. Estakhry says, "I am so grateful to my daughter who has supported, loved and encouraged me in what I do." In speaking to the youth of the Persian community, she says, "The span of life, as long as it may seem while you are young, in reality is very short... to waste any day is a pity. Go after your dreams with passion, achieve your goals with dignity and honesty, and be a caring, responsible citizen of the world. And remember to forgive, love and laugh."

Payvand's Iran News, 05/11/08
Source: PARSА Community Foundation

17TH ENVIRONMENTAL ART FESTIVAL FOCUSES ON WATER CRISIS



Iranian earth artist Ahmad Nadalian announced that the 17th Environmental Art Festival focuses on the water crisis and will continue through the end of summer.

The festival runs with the participants' funding and enjoys no governmental support.

"This time, the event focuses on the water crisis and water pollution. I think environmental art is somehow related to the environment and its crisis highlights the development of this art form in nature. We have also learned to make use of natural elements like water, soil, stone and wood in creating our artwork," he explained.

Nadalian also believes that environmental art cannot be limited to a few days, as artists need more time than a few days to create their art.

The 17th Environmental Art Festival runs in Pardis, a center Nadalian established in Polur for the creation and exhibition of art in nature.



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CONTINUATION OF A SECRET SOCIETY

PART ONE

DAVID YAZDAN

(taken from Jim Marrs, "Rules of Secrecy", permission granted)

"I shall tell you a great secret, my friend. Do not wait for the last Judgment, it takes place every day." Albert Camus

ROCKEFELLERS

John Davison Rockefeller continues to be the most recognized (and perhaps most despised) rich man in the world even though he's been dead since 1937. During the past century, no one family in America has assembled such power and influence as the Rockefellers, thanks to their wealth and close ties to England.

Years ago the Rockefeller name continually cropped up in any discussion of secret societies, but today's mass media rarely speak of the Rockefeller role in world events. But at one time the name of John D. Rockefeller was on everyone's lips and his finances were known to all. An 1897 edition of a rural Texas newspaper reported, "John D. Rockefeller sleeps eight and one half hours every night, retiring at 10:30 and rising at 7. Every morning when he gets up he is \$17,705 richer than he was when he went to bed. He sits down to breakfast at 8 o'clock and leaves the table at 8:30, and in that short half hour his wealth has grown \$1,041.50. On Sunday he goes to church, and in the two hours he is away from home his riches have grown \$4,166. His nightly amusement is playing the violin. Every evening when he picks up the instrument he is \$50,000 richer than he was when he laid it down the previous night. These little facts give some idea of the relentless growth of this man's fortune."

One insight into the forging of John D's business philosophy might be gained by an anecdote told by Nelson Rockefeller. It seems when John D. was a small child his father, William "Big Bill" Rockefeller, who sold cancer "cures" from a medicine wagon, taught him to leap into his arms from a tall chair. One time his father held his arms out to catch him but pulled them away as little John jumped. The fallen son was told sternly, "Remember, never trust anyone completely, not even me."

At the start of the American Civil War! Rockefeller was a young agricultural commodities broker in Cleveland, Ohio. He quickly recognized the potential of the fledgling petroleum industry there, and in 1863 he and some associates built a refinery. In 1870 he incorporated Stand Oil Company of Ohio. The National City Bank of Cleveland, which was identified in congressional hearings as one of three Rothschild [the dominant European banking family] banks in the United States, provided John O. Rockefeller with the money to begin his monopolization of the oil refinery business, resulting in the formation of Standard Oil, noted a recent investigative video entitled, *The Money Masters*." Rockefeller, who was quoted as saying "Competition is a sin," ruthlessly, eliminated competitors by either merging or buying them out. Failing that, he cut prices until his competitors were forced to sell. He also managed lucrative railroad rebate agreements, which ensured him a near monopoly on the transportation of oil. Standard Oil – the direct ancestor of Exxon – proposed enormously, and by 1880 Rockefeller owned or controlled 95 percent of all oil produced in the United States.

Trouble for Rockefeller began in 1902 with the publication of a series of articles by Ida Tarbell, the daughter of a Pennsylvania oil producer run out of business by Rockefeller. Based on five years of research, Tarbell's series was published in *McClure's Magazine* and entitled "The History of Standard Oil Company." One reviewer proclaimed her work a "tearless unmasking of moral criminality masquerading under the robes of respectability and Christianity." Tarbell's expose resulted in government and court actions, which appeared to break up Standard's oil monopoly. However, as early as 1882 Rockefeller had moved to mask his business dealings by creating the first great American corporation, Standard Oil Trust, "The trust embraced a maze of legal structures, making its workings virtually impervious to public investigation and understanding," explained *The New Encyclopedia Britannica*. Such maneuvering continued in 1892 when the Ohio Supreme Court ordered the trust dissolved. Instead, Rockefeller simply moved Standard's Oil headquarters to New York City. In 1899 all assets and interests were transferred to a new creation, Standard Oil Company of New Jersey.

In 1906 the U.S. government charged Standard Oil with violating the Sherman Anti-Trust Act. Although apologists argued that Standard was simply caught in an emotional tidal wave of public discontent over the excess of big business, the U.S. Supreme Court on May 15, 1911, couched its decision in these clear terms: Seven men and a corporate machine have expired against their fellow citizens. For the safety of ended by November 15th.

Eight of the companies formed after the dissolution retained "Standard Oil" their names but even these were soon altered to present the image of diversity. Standard Oil Company of New York first merged with the trust company Vacuum Oil to form Socony-Vacuum, which in 1966 became Mobil Oil Corporation. Standard Oil of Indiana joined with Standard Oil of Nebraska and Standard Oil of Kansas and by 1985 had become Amoco Corporation. In 1984 the combination of Standard Oil of California and Standard Oil of Kentucky had become Chevron Corporation, while the old Standard Oil of New Jersey in 1972 became Exxon Corporation. Other former Standard companies include Atlantic Richfield, BuckPipe Line, Pennzoil, and Union Tank Car Company.

Ironically, the breakup of Standard only increased the wealth of Rockefeller, who now owned one fourth share of the thirty-three different oil companies created by the breakup of Standard. Shortly after the turn of the century, Rockefeller became America's first billionaire. Continued Rockefeller control was confirmed in the late 1930's by the only study of true ownership in America's largest corporations ever made by the Securities and Exchange Commission. The study, *The Distribution of Ownership in the 200 Largest Nonfinancial Corporations*, was published in 1940. It concluded that Rockefeller holdings, while seemingly small – most were under 20 percent of outstanding stocks

COMMENTARY

nevertheless when compared to the remaining widely dispersed ownership were considered sufficient “to give the Rockefeller family control over the corporations.

Once again, interlocking directorships allowed the Rockefellers and others to maintain control over the oil industry. “All of the eight largest oil companies were interlocked in 1972 through large commercial banks with at least one other member of the top group,” wrote Dr. John M. Blair, former assistant chief economist for the Federal Trade Commission. ‘Exxon had four such interlocks with Mobile, Standard of Ind., Texaco, and ARGO, Mobil had three-with Exxon, Shell and Texaco – as did Standard of Indiana with Exxon, Texaco, and ARCO – as well as Texaco – with Exxon, Mobil, and Standard of Ind., – and Shell with Mobil. Whenever all of the six [largest] commercial banks – exclusive of Bank of America and Eastern Ban corporation- hold their board meetings, directors of the top eight-excluding Gulf and SoCal – meet with directors of, on the average, 3.2 of their largest competitors.”

Ironically, by the turn of the new century, the old Standard monopoly was being reformed by the anticipated merging of two of the world’s oil giants: Exxon and Mobil. This \$75 billion “mega deal” was quickly called “Rockefellers revenge? At this writing the consolidation of oil companies has continued with announced plans for British Petroleum PLC to acquire Amoco By the time of his death in 1937, Rockefeller and his only son, John O. Rockefeller Jr., had not only built up an amazing oil empire but had established such institutions as the Rockefeller Institute for Medical Research (established 1901) the General Education Board (1903), the University of Chicago (1889), the Rockefeller Foundation (1913), the Lincoln School (1917), where the Rockefeller children began their educations, and Rockefeller University in New York City.

The Rockefellers also were greatly interested in the eugenics movement, a program of scientifically applied genetic selection to maintain and improve “ideal” human characteristics, including birth and population control. This idea grew from the writings of the Victorian scientist Sir Francis Galton, who after study reached the conclusion that prominent members of British society were such because they had “eminent” parents, this combining Darwin’s concepts of survival of the fittest” with the class-conscious question, “who’s your daddy?” If this sounds like Nazi experiment run wild, consider that in the late nineteenth century, the United States joined fourteen other nations in passing some type of eugenics legislation. Thirty states have laws providing for the sterilization of mental patients and imbeciles. At least sixty thousand such “defectives” were legally sterilized.

Of course, to determine who was dirtying the gene pool requires extensive population statistics. So in 1910 the Eugenics Records Office was established as a branch of the Galton National Laboratory in London, endowed by Mrs. E. H. Harriman, wife of railroad magnate Edward Harriman and mother of diplomat Averell Harriman. Mrs. Harriman in 1912 sold her substantial shares of New York’s Guaranty Trust bank to J. P. Morgan, thus assuring his control over that institution.

After 1900, the Harrimans – the family that gave the Prescott Bush family its start-along with the Rockefellers funded more than \$11 million to create a eugenics research laboratory at Cold Spring Harbor, New York, as well as Eugenics studies at Harvard, Columbia, and Cornell. The first International Congress of Eugenics was convened in London in 1912, with Winston Churchill as a director. Obviously, the concept of “bloodlines” was highly

significant to these people.

In 1932 when the Congress met in New York, it was the Hamburg-Amerika Shipping Line, controlled by Harriman associates George Walker and Prescott during World War II and supervised the building of Rockefeller Center in Manhattan. After the war, it was Rockefeller who donated land in Manhattan for the headquarters of the United Nations.

Rockefeller Jr. sired one daughter, Abby, who died of cancer in 1976 at age seventy-two, and five sons – John III, Nelson, Laurence Winthrop, and David. The eldest son John III, became chairman of the Rockefeller Foundation and guided millions of dollars to international agencies such as the India International Centre and the International House of Japan. His personal money went though his fabulous Oriental art collection and the creation of the Population Council, a center concerned with over population and family planning. He died in 1978 but his son, John “Jay” Davison Rockefeller, carried on the family’s political interest by serving as governor of West Virginia. Nelson Aldrich Rockefeller also carved out a career in politics. Prior to World War II he journeyed to Venezuela, where he discovered the culture of South America, as well as the lucrative oil business. Because of his knowledge of the area, President and fellow New Yorker Franklin D. Roosevelt set Rockefeller on his government vocation by appointing him coordinator for inter-American affairs. Rockefeller also served as a four-term governor of New York -following various posts in the family oil and banking business.

to be continued

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SANCTIONS AS WARFARE

Daniel M. Pourkesali



A PICTURE OF SANCTION



A PICTURE OF WAR

The dictionary defines ‘sanctions’ as “restrictions upon trade and financial dealings that a country imposes upon another for political reasons” – A practice that in recent years has become a prime instrument of global dominance by a handful of major powers particularly the United States.

With permanent membership status in the United Nations Security Council (UNSC), world most powerful countries have passed numerous resolutions imposing sanctions on more than a dozen nations, including the former Yugoslavia, Cuba, Libya, Somalia, Liberia, Haiti, Iraq, and Iran since the end of cold war. When faced with threat of a veto or inability to gain majority consent within the Council, the United States has elected to act unilaterally more than any other nation or multinational body in the world. Over two-thirds of all sanctions since 1945¹ have been initiated by the U.S., three-quarters of which have involved unilateral action without significant participation by any other nation in the world. They are often discussed and portrayed by American politicians and many members of U.S. Congress as a form of diplomacy and an alternative to war as though they’re not an act of aggression with actual human costs.

But countries on the receiving end of such acts along with the rest of the international community increasingly view sanctions as illegitimate and punitive because of the human suffering they tend to create and the widespread doubts about their effectiveness and legality under international and hu-

manitarian laws. Restrictions on trade and financial dealings cause shutdown of factories, farms, and mines that weaken the business and professional classes of the society diminishing the power and effectiveness of those who would otherwise form the bulk of the opposition to any totalitarian regime.

It is a well-documented fact² that between five hundred thousand and a million children under the age of five died as a direct result of U.S. and UNSC imposed sanctions on the so-called “dual use” materials and equipment related to nutrition, health and education in the 12 years prior to the 2003 invasion of Iraq. But despite shocking proof that the primary victims of economic sanctions – the children, the elderly, the sick, and the poor being least responsible for effecting change in government policy, its advocates continue to legitimize them as an instrument of peace and a justified means of exerting diplomatic pressure. Sanctions are nothing short economic warfare that infringe on the most basic human rights and the very rule of universally accepted laws and must be abandoned as the last sanctuary of futility in foreign policy.

1. http://www.un.org/Docs/sc/unsc_resolutions.html

2. http://www.fourthfreedom.org/Applications/cms.php?page_id=7

Daniel M. Pourkesali is an Engineer with an Aerospace company in Northern Virginia specializing in development and manufacturing of flight dynamics, engineering and control systems.



A PICTURE OF SANCTION



A PICTURE OF WAR

THE AXED PERSIAN IDENTITY

PART ONE

TAJIKISTANWEB.COM

The foreign ministers of Tajikistan, Iran and Afghanistan have gathered in Dushanbe for a two-day meeting to exchange their views on political issues, cultural and scientific cooperation and the ways of widening collaboration in the field of joint projects between the three Persian-speaking countries, news agencies reported. Although some regional variation of the countries' common language has been officially recognized (Tajiki, Farsi, Dari), still referring to the *troika* as 'the Persian-speaking states' is commonplace. The reason is quite simple: in spite of enormous efforts by certain political movements to divide Persian-speakers into separate linguistic communities the language remains mutually intelligible for all three countries. Unlike at Turkic-speaking gatherings no interpreters are hired for Persian-speaking meetings. The following article explores the reasons of the artificial division between the three dialects of the same language.

As recently as late 1920s the most common language in Transoxania, Afghanistan and Iran had a single official name: Persian (Farsi). Only in 1928 the Soviets renamed it to 'Tajik', while in both Iran and Afghanistan it was still recognized as Persian. The Pashtun King Zaher's Afghanistan followed the Soviet path to distance the language of his country's *lingua franca* from Iranian Persian by renaming it to 'Dari' in 1964.

DISADVANTAGES OF BEING A MAJORITY

According to Stalin's definition of the concept of *nation*, a single nation had to be a polity that enjoys linguistic and territorial unity. But even this concept was based on a more complex political theory. "The potential adversaries were Turkey in the Caucasus, and Iran in relation to Azerbaijan and Tajikistan", explains Olivier Roy. "The Soviets favored ethnic groups which were in minority situation on the other side of their borders, all the more so since the establishment of the nation-state model of Ataturk in Turkey and the Shah in Iran led to resentment among those who linguistically fell outside the official state language. So the Soviets were to favor Azeri, Turkmen, Kurdish and Laz identities to the detriment of Persian or Turkish ones.

Since there were no Azeri, Turkmen or Uzbek states outside the USSR, the development of these national identities would inevitably suit Moscow's interests." (Olivier Roy, *The New Central Asia: The Creation of Nations*).

Later misfortunes of Central Asian

Persians derived from the disadvantage of having a vast majority of siblings on the other side of the Soviet borders. As a result, Tajikistan emerged as an autonomous republic within the Uzbek Soviet Republic in 1924 only to become a Union state in 1929, important parts of Persian-speaking areas were deliberately excluded from the Tajik Soviet Republic and historical centers of Central Asian Persians, namely Samarqand and Bokhara, emerged as parts of Uzbekistan. A single city was not left for the Tajik autonomous republic and its administration was based in the village of Dushanbe. "The isolated capital city of Dushanbe, once the site of a small market, had little attraction for Tajik intellectuals whose absence severely hampered the subsequent development of Tajikistan and contributed to Tajik-Uzbek tension for years to come," says Thomas M. Leonard in his *Encyclopedia of the Developing World*.

The very interpretation of the concept of *nation* contributed to further prosperity of Pan-Turkism that had been imported by Ottomans to Central Asia before the Red Army took over the region. "For example, because the more Persianized Tashkent (or eastern Turkic) dialect was adopted as the standard for the modern Uzbek language over more distant dialects, it was easier for Uzbeks (who had the upper hand anyway) to claim that Bukharan Tajik was really Uzbek (Turkic) with more Persian elements." (David I. Kertzer and Dominique Arel, *Census and Identity*).

'TAJIK' AS A NATION

Some scholars believe that the cre-

ation of the Tajik Soviet Republic might have been related with bitter struggles for power in Afghanistan between Tajiks and Pashtuns at the time. Bacha-i Saqqao (Habibullah Ghazi), a Tajik, *amir* of Afghanistan, was overthrown by Pashtuns in 1929 after a brief reign. Perhaps the very event prompted the Soviets to promote Tajikistan to the status of a Union republic in the same year in order to show Afghanistani Tajiks another possibility of having their own state by annexing to the Soviet Union. After inventing the 'Uzbek language' (known as Turki-i Chaghatai before that) the Soviet authorities started manufacturing a 'new language' for Tajikistan. Here they faced a crux of their *nation* interpretation, since the Persian language and culture were not 'formerly backward' as the Turkic cultures and languages were described by Russians who believed in their mission to create proper languages for 'backward tribes'. The Persian language and culture were the most highly developed and ancient in origin in the region. Central Asian Persian intellectuals like Sadridin Ayni succeeded to promulgate Persian as the official language of the Tajik autonomous republic, but the name did not meet Russians' intentions and it was renamed 'Tajiki' in 1928. A medieval synonym of the word 'Persian' was given a titular status according to the Soviet nationality policy.

The term 'Tajik' is not well defined even now as 'Tajiks' possess all cultural and ethnic features of other Persian-speakers in Iran and Afghanistan. Only recently some Russian and Western scholars suggested constructing Tajik identity based on a combination of language and religion. This concept defines any Sunni Muslim Persian-speaker as Tajik. But even this concept fails to pose a clear and cohesive definition of Tajik ethnic identity as not all Tajiks' native language is Persian and some of them are neither Sunni nor Muslim. On the other hand, not all Sunni Persians identify themselves as 'Tajik'.

"Generally, the difficulty of establishing a Tajik identity is the principal obstacle to developing a strong sense of Tajik nationalism among Tajikistan's population. In many respects, this also explains the persistence of a strong regional loyalty that has bedeviled the nation-building process in post-Soviet Tajikistan." (Thomas M. Leonard, *Encyclopedia of the Developing World*). The enigma was born of the Soviet artificial nation-building that had chosen a synonym of 'Iranian' or 'Persian' as the name of a 'new nation' of Central Asian

Persians.

THE BIRTH OF 'TAJIK' ALPHABETS

In order to deepen 'Tajik's distinction' from other Persian-speakers beyond the Soviet borders, a year later (1929) Moscow changed also the Perso-Arabic alphabet of the language. "They first changed it to Latin," writes Mehdi Marashi, the author of *Persian Studies in North America*. "By discontinuing education in Perso-Arabic alphabet they effectively restricted access to materials printed in Persian outside the Soviet territory. This change also broke the most basic connection with the Islamic world by separating general literacy from the text of the Koran. Later, in 1940, the alphabet was changed to a modified Cyrillic, thus reinforcing the political relationship with Russia and the other Soviet republics". The prominent French orientalist Oliver Roy states that engineering a separation between 'Tajik' and Persian is the most notorious case of the Soviet language policy. "The Tajiks used literary Persian as their written language – and still today there is perfect comprehensibility between the literary

languages current in Iran, Afghanistan and Tajikistan", he says.

"Needless to say, in their daily lives the Persian-speakers of Central Asia use dialects which vary considerably: those of Ferghana are very Uzbekized, not only in their vocabulary which contains a higher proportion of Turkish words than one finds in Iran, but also as regards identifiable influences on grammar (postposition instead of preposition, as in *shahr-ba* instead of *ba shahr*, towards the city).

"As for the pronunciations, it is very close to that of classical Persian", continues Roy, "which is very different from Iranian Persian (Tajik maintains the distinction between the long 'e' and the long 'i', between 'q' and 'gh' etc). The relationship between Iranian and Tajik Persian is akin to the relationship between Parisian French and Quebecois. Russian linguists were required to formalize and fix differences and to invent a 'modern literary Tajik language' known as 'Tajik'. Instead of taking as their standard one of the existing Tajik dialects, an artificial language was manufactured combining characteristics from different regions: they kept the phonological system of Old

Persian, but adopted grammatical variations which heightened the difference with Iran." (Oliver Roy, *The New Central Asia: The Creation of Nations*).

These grammatical variations were borrowed from Russian to a large extent. And most of the agents of 'Tajikisation' of the Persian were non-'Tajik'. Sadriddin Ayni who is considered as the founder of the Tajik Cyrillic alphabet never used it and the originals of all his poems and novels were written in Perso-Arabic script.

For drawing a distinctive line between 'Tajik' and Persian the Soviet language-makers fabricated the history of the language as well. A myth was created about the divergence of 'Tajik' and Persian in the sixteenth century and all Persian authors from Rudaki to Sa'adi went under the rubric of 'Farsi-Tajiki'. "As a result of this operation, all the Persian-speakers of Central Asia, past or present, thus found themselves defined as members of a 'Tajik ethnic group", concludes Roy.

While there is no evidence that any Central Asian Persian-speaker had referred to his mother tongue as 'Tajiki' before the Soviet invasion.

to be continued

How Much of the World I Can See?

M. K SADIGH

How much of the world I can see?

Through my window

How much of the sky?

How much of the horizon?

And how many trees

And how many clouds floating in my sky

And how many people love each other

And how many separate

And how many recon ciliate

How many will be born and

how many get sick

And how many will die

How much of the totality of life

Is viewed in my window

And how far I can see

From the whole world

And how much of the whole world

Left unseen to me

And how can I see the totality of existence

Through the six billion other persons' windows

Of the world and their existence

Do I know what I see or they see?

And how much we see?

Do I know where my place is?

In the whole world

And how I can meet other six billion

Are the others like me in perplexity?

Beyond knowledge

How many windows are possibly needed?

To know our world to know ourselves.

REGIME CHANGE IN IRAN: Overthrow of Premier Mossadeq of Iran Young Iranians Torn Between Two Worlds

BY: SAMANEH MADDAH, TEHRAN (SOURCE: MIANEH)

payvand.com 06/02/08

Turning away from the TV screen, nine-year-old Alireza makes a grave pronouncement, “We shouldn’t let the Americans kill us like they kill the Iraqis.”

Alireza has been watching old footage of the moment a group of British sailors were released last year, following their detention by Iranian border guards. He cannot tell the difference between British and Americans, but the fair complexion of the faces he sees gives him reason enough to understand they are the enemy.

Yet Alireza’s world view has been formed less by images of this kind than by the latest western cartoons, which he watches on his favorite kids’ channel, MBC 3, available via the illicit satellite dish owned by his family.

He finds it hard to reconcile what he watches on the satellite channels with the knowledge that this kind of thing is disapproved of and even discouraged by the school he goes to.

His mother is one of the many Iranian parents who find it hard to explain to their young children how to reconcile these clashing views of the world.

The gulf between what is taught at school – overtly and implicitly – and what people practice at home, away from prying eyes, is a difficult one to navigate for many adults, let alone children.

Alireza has come to understand that there are some things about school that you just have to take at face value. The message he gets at home is, “You’re too young to understand”, and “When you grow up, you’ll find out for yourself.”

A foreigner walking around in Iran would be shocked at the number of anti-western slogans adorning the walls of public institutions like offices and schools, and at the rhetoric in similar vein delivered by the state-run monopoly broadcaster IRIB.

To people on the inside, it all seems perfectly normal.

For nearly 30 years, Iranian children as young as six have begun their day by chanting slogans against the Great Satan (the United States), the Occupying Regime of Israel, and, depending on the political mood of the day, a number of other countries such as Britain. This is now so commonplace that few Iranians passing a school in the morning will be irritated to hear the chanting of hate-filled slogans.

PE classes at school are usually accompanied by the same resentful slogans. It is quite a paradox to see young smiling children imitating their trainer and punctuating their agile moves with vows to wreak revenge on a country they’d be hard put to find on a map.

On Qods Day (Jerusalem Day) last October, Iranian state television broadcast a cartoon in praise of suicide bombings targeting Israelis – or “martyrdom-seeking operations”, as they are called in Iran. The cartoon showed a young boy blowing himself up “to show the Zionists how brave Palestinian children are.”

As well as television, the theme has entered the booming electronic games market. A recent release called “Rescue the Nuclear Scientist” invites gamers to save an Iranian engineer

kidnapped by American forces in Iraq while on pilgrimage with his wife to the holy city of Karbala.

As the Fars news agency explained, the game was conceived by its designers as a response to “Assault on Iran”, an American product. However, it does not appear to have taken off among young Iranians. Many of them have never even heard of it.

Iranian manufacturers have also tried to combat western culture by making a homegrown, Islamic version of the Barbie and Ken dolls, called them Sara and Dara. Sara wears a headscarf and a long dress, while Dara cuts a dowdy figure next to Ken.

Although heavily advertised on state TV, the figures never really stood a chance against their flashier foreign rivals.

For a consumer opinion, we asked five-year old Minoo about her preferences. Minoo spends hours changing Barbie’s fashionable clothes, applying the cosmetics that come with the doll, and making up stories about her and Ken.

She has never wanted to acquire Sara, a doll conceived as the image of Iranian cultural and religious values. Sara “isn’t beautiful,” she explains.

It is fairly easy to influence children as young as Alireza and Minoo, when their horizons are limited to cartoons, video games and toys, plus whatever else their various adult mentors – parents and teachers – want to instill in them.

Beyond a certain age, though, attempts to influence them are no longer so effective, and adolescents begin to exercise their own choices. Then it becomes more complicated to guide them towards one’s own preferred way of thinking.

As children grow up, the state has its work cut out trying to retain the upper hand. It fears losing a generation that was not even born when the Iranian revolution took place in 1979, and whose knowledge of the decade-long conflict with Iraq in the Eighties is limited to the stories their parents tell them, war films, and pictures of martyrs on street walls.

Young Iranians may not know much about why a particular street is named after a martyr, a war hero, or some other national figure like a poet or a scientist. But they are up to speed on James Blunt and the Spice Girls, their song lyrics, and all the celebrity gossip.

In recent years, the government has imposed strict filtering policies on websites and intensified its crackdown on “bad hijab” and privately-owned satellite dishes. But it can hardly claim victory in its campaign against the western cultural invasion.

To the dismay of the state, young people have figured out how to get round internet filters, and how to hide a satellite dish from nosy neighbors.

All this stems from a desire to be connected with the rest of the world. It would be quite naive to imagine that members of this, the third generation of the revolution, are cut off from the outside world, even if the image they acquire of the West is somewhat skewed.

The preference for western over Iranian culture may not be the result of a genuine curiosity about all things foreign, whether this is fed deliberately or by accident from outside. Instead, ignorance of what constitutes true Iranian culture has more to do with the poor and vulgar terms in which it is articulated – through indoctrination and the regime’s identification of selected values as the correct ones, with no attempt to win hearts and minds.

An unspoken struggle is taking place for the minds of this generation, whose members make their own choices between the two options whenever they can, and submit helplessly to whichever trend is prevalent when they cannot.

Young Iranians have made huge efforts to surmount the barriers and gain access to the outside world, often at some cost to them. Yet often it seems they end up caught between two worlds, knowing only a little about either. And that is a shame.

In Iran, a great deal of time and energy has been expended on keeping young people away from things they should not do, and very little on engaging their interest in what they should do.

There is a Persian proverb, which goes, “The crow wanted to learn to walk like a partridge, but it forgot its own way of walking.”

Young Iranians did not themselves choose to forget how to walk in their own manner. It is their own government’s pursuit of its illusory “campaign against cultural invasion” that has alienated them, and left them somewhere between the worlds of the crow and the partridge.

IRANIAN GENOMICS



The schematics that follow is by Cavalli-Sforza, Menozzi and Piazza, in the book, *The History and Geography of Human Gene*.

Please note that the broadly defined Iranian lineage pedigree, as on the upper right hand corner of the diagram and in proximity with Greeks, Italians, Spanish, English and “Near Eastern” does include ALL peoples of Iranian heritage, especially those of Kurdish and Azeri traits, The “N. Turkic” line-age, as it appears atop the upper left corner, refers to central Uralic original indigenous peoples that were closely related to Chino-Asiatic peoples.

The above editorial must not be misconstrued by a culprit with ulterior motives as a claim for racial purity of Iranians. On the contrary, the Iranians are perhaps amongst the most ethnically, culturally and religiously diverse peoples in the world since antiquity. They are heterogeneously comprised of the Persians, Azeris, Kurds, Belucchis, Turkmen, Giulianis, Mazandarani, Lurs, Irano Arabs, Jews, Armenians, etc. practicing Islam, Christianity, Ju-daim, Zoroastrianism, Baha’ism and Agnosticism. They are recognized since several thousand years ago, as some of the most tolerant peoples there ever was when it comes to respecting divergent opinions and practices.

Striving to place the various strata of Iranians on a genetic diagram should not be misconstrued by anyone as their claim for “purity,” “nobility” and or “superiority” of any sort. It should rather serve as a guiding showcase of how intertwined the whole humanity is, where every nation has its own distinct place and substantive contribution to the world as a whole.



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As far back as biblical creation, the Jewish communities around the globe, regardless of their nationalities have consistently been subjected to the ugliest forms of discrimination, plundering, suppression and massacres sadly in their own countries. Much have been said and written to remind the world of the horrible atrocities that have been inflicted to Jewish people throughout the history. The aforementioned is outside the periphery of this article. However, many other authors and scholars have tried to examine the root causes of this unjust and unending cruelty and hate toward Jewish people. Jews were mistreated in their own countries, they were being sacrificed to invaders and aggressors and were often being victimized with fabricated and unjust accusations. The so-called Jewish Problem was in reality the problem of nations that blamed their failures on their Jewish citizens. Often the non-Jews had a sense of joy and or indifference – to say the least – when they witnessed or heard these horrible atrocities inflicted on Jews. Isaac Babel, the Russian-Jewish poet and writer, spoke extensively of this unfortunate phenomenon.

Disturbed and disheartened by these sickening and perpetual atrocities, the Pre-Israel Jewish leaders and thinkers looked for solutions. Theodore Herzl, a Hungarian born lawyer, journalist, thinker and writer, plagued with the anti-Semitic articles of Eduard Dremo, who blamed the Jews for France's military setbacks, outraged by the Court martial of Alfred Dreyfus, a French-Jewish army officer and concerned about the rise of Anti-Semitism in France in particular and Europe in general, became increasingly convinced that the establishment of a national home for Jewish people is the only solution to put an end to all the sufferings. Chaim Weizman, David Ben

Gurion, Yitzhak Ben-Tzvi were only a few in a long list of leaders and thinkers whose unresting efforts resulted in Balfour Declaration of 1917 and subsequently the establishment of Jewish state in 1947.

Yes, Herzl's vision finally materialized, but unfortunately he did not live long enough to enjoy his dream come true, nor did he live long enough to witness the rapidly changing world's sentiments from anti-Semitism to anti-Zionism. The Politics of blame gained another dimension, and it became two folded. The Anti-Semitic sentiments although overshadowed by the new Anti-Zionist sentiments, still remained. Nevertheless, the Politics of blame were more than often directed to the newly established state

Therefore Israel should refrain itself from counter productive actions and or ease its retaliatory policies which normally brings a reverse effect from that which was intended anyway. The 2006 hastened and uncalculated military response in Lebanon against Hezbollah is a good example of how Israel greatly damaged its image, how the Lebanon's government, historically at least, not greatly hostile to Israel came to the verge of collapse, how Hezbollah became even more ominous, and how the mistreatment of Jewish citizens around the globe rose significantly, while only the provoker enjoyed the outcome. I must say that there is a direct correlation between Israel's image and the way Jews are being treated or

Yaser Arafat is another positive encouragement for Peace. The current President of Palestinian National Authority, Mahmood Abbas, seems to be committed to peace and stability. Most Arab countries are now inclined (more than ever before) to sponsor a peace deal between Israel and Palestinians. The recent comments of Saudi's King Abdullah, calling for dialogue among Muslims, Christians and Jews is very encouraging – to say the least. "The idea is to ask representative of all monotheistic religions to sit together with their brothers, in faith and sincerity to all religions, as we all believe in the same God." Or to call for meetings with "our brothers" in Christianity and Judaism "so we can agree on something that guarantees the preservation of humanity against those who tamper with ethics, family systems and honesty." The king's comments although was aimed at radical extremists, i.e.

Al Qaeda, but still must be welcomed in the troubled region of the Middle East. Followed by the German chancellor Angela Merkel's recent historic speech to the Israel's Parliament, the Knesset, where the Chancellor admitted a responsibility to Israel and its safety. She told the members that German people are filled with shame over the Nazi holocaust, in which six million Jews died. "The Shoah (holocaust) fills us Germans with shame. I bow before the victims. I bow before the survivors and before all those who helped them survive." She also pledged to stand by Israel's side against any threat, particularly from Islamic Republic. She then calls on Israel to reach a compromise with the Palestinians so that peace can be declared. Also, the recent warm reception of Tzipi Livni, Israel's foreign Minister by Sheik Hamad bin Khalifah, the (pragmatic, partly western educated) leader of Qatar to discuss peace, is highly encour-

THE POLITICS OF BLAME

BY: IMANOEL KOHANIM

of Israel. Some illambitious unpopular Muslim administrations with the support of their minority radical extremists, in a desperate need of fabricating a common enemy to unite their masses with the aim of diverting their people's attention from the real internal issues and ultimately to hold on to power in one hand, and in a dire need of justification for their descend in world historical standing in another hand, try to pin their collapse on the Jewish accomplishments and ultimately on Israel.

The prime intent of the sworn enemies of Israel, other than to seek a scapegoat, is to provoke Israel into actions that would ultimately damage its image within the region and in the rest of the world.

mistreated in their home countries. As Israel's positive image rise, the mistreatments and the number of anti-Semitic incidents against Jews around the world declines.

Fortunately, despite the region's grim picture, there are some positive signs that should encourage Israel into negotiating a permanent peace treaty with Palestinians. According to some Polls, the majority of Palestinians now recognize that Israel is there to stay. About the same percentage of Israelis now recognize that Palestinians are there to stay. According to UNESCO, Palestinians are one of the most highly educated groups in the Middle East with the literacy rate of (shocking) over 80%, they are mostly secular. The absence of

aging. It is Livni's first such trip to an Arab State that has formally no diplomatic ties with Israel and Therefore a positive development. All these should give the people of Israel and Jews around the world, a bigger reason to smile, boost in moral, and ultimately encourage both sides of this unending conflict to look for peace.

So there are hopes to bring this unfortunate conflict to a close. For Israel and Palestinians, there is only a (one-way) road and that must end in Peace. David Ben Gurion once said "the fate of Jewish worker is linked to the fate of the Arab worker, we will rise and sink together." This is of course not to suggest that accomplishing peace in that region is an easy task, nor is it to suggest that there are not Palestinian radicals whose hatred with Israel is in their blood and are constantly under the influence of the radical clerics inside and outside the region since their childhood. But again, the retaliatory policy is not the answer. Every retaliatory action brings about a unified anger reaction and thereby the cycle of hatred and violence will continue. It is imperative that Israel strategize its efforts for achieving a dignified peace with a measured long term vision for the future rather than short term everyday responses. The solution can best be achieved despite the existing difficulties by committed pragmatic negotiations, sacrifices, intense diplomacy and above all exercising tolerance. The leaders of Israel must look for new negotiating partners/mediators, particularly those who have a say with Palestinians, like Russia, Egypt & other Arab States. The Yemeni sponsored mediation that sought to end the violence between Hamas and Fatah Party is a good example of Israel's resilience. Or the recent Egyptian mediation to work out a ceasefire between Israel and Hamas is a wise diplomacy.

One should remember that the U.S. backed deals are not always welcomed by the radical Palestinians. It is to the long term interest of Israel to have less diplomatic dependency on the United States of America, since America's foreign policy in regard to matters related to Israel could change, God forbid, to Israel's disadvantage. Therefore the peace must be achieved sooner than later, the longer it takes, the more complex it becomes to achieve. Hamas, two years ago, only an opposition militant Palestinian group in Gaza, to the shock of most political observers, snatched power in 2006 General Election. This unfortunate development added another painful dimension into an already complex situation, and thereby the future of the region entered a new era of skepticism and uncertainty. Unfortunately, as we speak, there are militants in the West Bank who want to emulate their comrades in Gaza, obviously a very dangerous phenomenon, and Israel's defense have to put in a huge effort in the West Bank to prevent terror, foil suicide attacks and to discover plots on a daily basis. Despite the above difficulties, isolating Hamas is not the right policy, i.e. over reacting to former President Carter's plan to meet with Hamas' top exiled leader, Khaled Meshaal could also prove to be counter productive. Although (Meshaal) is alleged to have been behind dozens of suicide bombings and attacks that have killed many Israelis And although Carter angered many Jews around the globe two years ago when in his book drew comparison between Israel's policies in Palestinian territories and Apartheid in South Africa, an evil comparison, but after all he was the one who brokered Israel's historic peace treaty with Egypt in 1979. So giving him a cold shoulder when he wants to play a role of

a conduit between Hamas and Israel is not to the interest of the Israeli people. Here is what the United Nations humanitarian affair chief, John Holmes, had to say about Carter's plan "anything which will help to produce some political progress would be extremely welcome and if Carter can achieve that by talking to Hamas, why not." Every single opportunity (no matter how difficult), should be utilized to its fullest to help bring about the long needed lasting peace. In other words, not utilizing the available occasions, only impedes the prospects for peace and hampers the dignified life that Israeli people have long deserved. Finally, the more Palestinians wait to acquire their right to a national homeland, the more radical they could become, which is obviously not a desirable outcome Israel is

looking for. A wise and rational policy suggests that the only viable solution for peace is one that meets, to a significant degree, the aspirations of both sides of the conflict. Israel's 84 year old President, Shimon Peres, whose life is highly reflective of the history of Israel has recently said "Israel must do everything to strengthen the Palestinians who are willing to make a deal, their weakness is our weakness."

As the late Iranian born Jewish historian, Professor Amnon Netzer used to say, "We cannot keep fighting till eternity nor can we always live on an ammunition depot." So let us keep the torches of Anwar Sadat and Itzhak Robin lit. These two courageous leaders and hundreds more, gave their lives for the prospect of achieving hope and peace not hate and conflict.



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BOOK REVIEWS

THE SARMATIANS: 600 BC - 450 AD

Authors: Richard Brzezinski & Mariusz Mielczarek

Published: United Kingdom: Osprey Publishing Limited, 2002

An excellent book has recently been published about a group of Iranian tribes who lived in Europe between 600 BC - 450 AD:

Very few individuals are even aware of the existence of these forgotten northern Iranians. In the west, the Sarmatians are incorrectly assumed to be another group of "Eastern Germans" (Ostrogoths). Some western authors have recently attempted to avoid referring to the Sarmatians Iranian origins. Nevertheless History cannot be changed and the descendents of the Sarmatians now live in a region called Ossetia (between the Russian Federation and the Republic of Georgia). The Ossetians speak an Iranian language related to the Farsi of Iran. This book is of interest in the following areas:

1. The role of women in ancient Iranian society. There are two color plates that show women in positions of authority. Plate A (p.25) shows an "Amazon" (Greek term for northern Iranian warrior women) capturing an enemy with a lasso. Plate C (p.27) illustrates a matriarch receiving prisoners. 2. The influence of the Sarmatians on the British legend of King Arthur. 3. Sarmatian influences on Roman cavalry. Note that the Romans were already heavily influenced by the technology of the Iranians of Persia (especially the Parthians and the Sassanians).

This book mainly covers military affairs. It outlines the Iranian origins of the Sarmatians and discusses each of the tribes (lazyges, Alans, Roxolan, Siraces and Aorsi). It is important to note that the Sarmatians also brought many facets of the culture and architecture of Persia into Europe. One example is the "Dutch" windmill which actually originated in Khorassan in the Sassanian era. The Sarmatians also combined Persian and Greek architecture and helped form the basis of Gothic, Merovingian and Renaissance architecture. Despite the scope of Iranian influence on European culture, their legacy is passed over in silence. Books such as these will help us remember the exploits of these forgotten Iranians.

Regards, Dr. Kaveh Farrokh (Ph.D.)



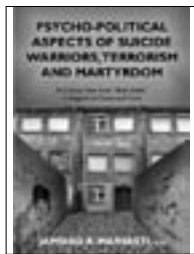
PSYCHO-POLITICAL ASPECTS OF SUICIDE WARRIORS, TERRORISM AND MARTYRDOM

Jamshid A. Marvasti, M.D.

Charles C Thomas Publishers, Ltd. 2008

In this book the author takes a look at both sides of the position on suicide as a means of group accomplishment, in other words suicide for the benefit of a group rather than individual despair. The bigger question reviewed in the book is "jihadist violence" and its definition. Is it because of geo politics or is it a result of one having and one having not. In addition to this does the jihadist believe that suicide attacks are the only available weapon of defense and offense.

As you read through the explanations provided you will find that the book does not praise or condemn the suicide bomber



but, it takes a long and in depth look as to what molds them as individuals. Can their behavior be picked up and treated and more importantly can the survivors of a terrorist attack be emotionally treated.

It does find viable solutions will be determined in time. It does, however, provide a more in depth look at both the suicide bomber, their choices and the impact of what they leave behind.

THE CHILD WITHIN

Majid Kafai

March 2008

This new and exciting collection of poems by author and poet Majid Kafai is a must have for the modern poetry collector. This group, in English and French, are whimsical words, sure to fill you with joy and certain to lift your spirits. We all, regardless of age have a child within, it is up to us to allow it to be exposed.

SHAKESPEARE, PERSIA, AND THE EAST

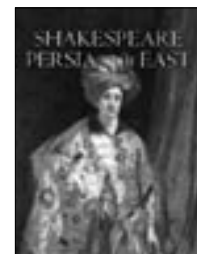
By: Cyrus Ghani

Cyrus Ghani is a lawyer and scholar specializing in Iranian studies. He was born in Iran and has lived in Tehran, Los Angeles, London, and New York City. His books Iran and the West; Man of Many Worlds: The Diaries and Memoirs of Dr. Ghasem Ghani; and My Favorite Films are published by Mage.

No writer's work has been studied more closely or often than the plays of William Shakespeare, that master of language and peerless explorer of the human heart. Books about him number in the thousands, yet Shakespeare, Persia, and the East brings a truly fresh perspective to his genius. In the three dozen plays he composed between 1590 and 1612, Shakespeare ranged far and wide in his imagination, setting some of his tales in places as varied as Denmark, Venice and Athens—while drawing on a rich array of imagery and lore from lands further east. This remarkable book by a lifelong student of Shakespeare Cyrus Ghani reveals how rich a source of inspiration those exotic Eastern realms were for the playwright.

Elizabethan England was especially fascinated by Persia, whose deep-rooted culture was then flourishing under the Safavid dynasty. An Englishman first visited there in 1562, two years before Shakespeare's birth. More contacts between England and Persia followed, prompted by hopes of a lucrative trading relationship and a possible military alliance against the Ottoman Turks. A pair of English adventurers, Anthony and Robert Sherley, spent years attempting to establish these ties, not always scrupulously, and their story was well known to England's greatest dramatist. To illuminate the creative uses Shakespeare made of the East, this book first looks at the life of the playwright himself, then at the dynasties that did so much to shape England and Persia in that tumultuous age.

Other sections in the book profile key figures in the efforts to forge a connection between the two lands, with particular focus on the colorful Sherleys and their fatally ambitious sponsor, the Earl of Essex—a great admirer of Shakespeare. The final section of the book briefly describes the plays and cites their many allusions to the East—testimony that this literary giant was very much a man of his time.



WHEN WAR DEFEATS ALL ITS SURVIVORS:

Mahmood Karimi-Hakak

Directs *THE PERSIANS* at Siena College

Review by Bill Wolak



Xerxes

Aeschylus' tragedy *The Persians* is a cautionary tale; the work is a long dirge about loss, destruction, and disgrace. Karimi-Hakak's innovative production provides a warning to both the United States and Iran of what the inevitable consequences of miscalculation were, are, and will be: "... corpses, piled up like sand. . ." The experience of the play begins in the lobby where a gigantic, multi page reproduction of a New York Times article listing photographs of the American war dead from Iraq greets the audience. These photographs are meant to be juxtaposed with the play's subsequent catalogues of dead heroes who represent the annihilation of "the flower of Persian youth."

As a theatrical work, Aeschylus' *The Persians* is unique in many ways: it is the oldest surviving play in history dating from circa 472 BCE, the oldest extant Greek tragedy based on an actual historical event, the only surviving play containing a ghost – that of Darius, Xerxes' father, and the only tragedy in which a Greek audience was expected to identify with and feel pathos for the destruction of the enemy, the Persians, who were not demonized, but rather humanized. The

entire play, after all, takes place in Susa, the capital of the Persian empire; nevertheless, the audience is not compelled to gloat over the Persian defeat, but rather to interrupt the debacle as a warning about its own colonial expansionism and the repercussions of unchecked, swaggering hubris.

Aeschylus composed *The Persians* a mere eight years after the decisive Battle of Salamis (480 BCE), a battle in which he and most of his audience had participated. At Salamis, the Greek navy of 310 ships led by Themistocles defeated Xerxes' fleet of 1200 ships. The aftermath of the battle was horrific,

"No longer could we see
the water, charged
With ships' wrecks
and men's blood.
Corpses glutted beaches
and rocks."

But Aeschylus, when he refers to the bridging of the Bosphorus by Xerxes' army and the "shock and awe" of the empire's 1,200 ship navy attacking Greece, reminds his audience how tenaciously an outnumbered army will fight with craft and guile when their wives and children, mothers and fathers, cities and temples are threatened with destruction. The Messenger repeats the electrifying Greek battle cry,

"O Greek
Sons, advance!
Free your father's land,
Free your sons, your wives,
the sanctuaries
Of paternal gods, the sepulchers
Of ancestors.
Now the contest's drawn:
All is at stake.

Extraordinary things become possible when everything hangs in the balance. Here is a lesson the American military is still learning on the ground in Iraq.

"When I begin planning a new production, the first step for me is to develop an idea of how to establish an immediate, concrete bridge between the historical circumstances of the play and the experiences I can expect a contemporary



Atoosa

audience to implicitly understand. The second step is to imagine and construct an intimate space in which my idea of the play can be realized," commented Karimi-Hakak.

The staging he has utilized is ingenious. Drawing on his knowledge of Persian *Ta'ziyeh*, the annual ritual performances enacted on the anniversary of the martyrdom of Houssin, grandson of the prophet Muhammad, the space for the performance is staged in the round. Thus, similar to *Ta'ziyeh*, the actors occupy the center space and frequently address the audience who are seated around them. In this production, the circular stage is surrounded by a single row of seats, which, in turn, is surrounded by a white, tent-like, circular enclosure with two entrances. At the center of the circular stage, a hidden trapdoor appears from which the ghost of Darius rises enmeshed in gossamery, white, transparent, elastic material, and he speaks and reaches out from behind this veil that separates him from life.

The lighting was also extremely inventive. The space inside the tent was lit from the outside with a diffused glow that illuminated the tent's translucent mate-

rial, and this backlighting was used to project images on the material of the tent like the screen of Balinese puppet theater. Also, simultaneously projected on the two opposite sides of the tent, film footage and photographs of war, death, and devastation were projected. At one point live action is similarly projected as if the tent walls were two eighty-inch plasma television screens; the Messenger sheds her Persian garb and transforms into an insipid television newscaster who smiles seductively as she reports in shocking detail the carnage of the naval battle. The technique of contrasting the chorus' and other character's speeches with the projected images helped compensate for the lack of action in Aeschylus' text.

Karimi-Hakak directed and designed the set for this production; the costumes were designed by Denise Massman; and the lighting by Lily Fossner. The performance acted by eight students was riveting. Sanjay Henry, who played Xerxes, had the clearest diction of any student actor I have ever heard. The rest of the cast, Christopher Bopp as the ghost of Darius, Meaghan Young as the Messenger, and Amanda Martini-Hughes as Atossa all gave extraordinarily strong performances. The members of the chorus spoke and moved as if they were one body.

Karimi-Hakak's theater is also characterized by its concentration on movement, expression, and gesture. Despair is embodied, and the play becomes a long lament in motion. The music was understated and employed sparsely: a

flute, some superb drumming, and the singing of the chorus. The production received two awards from the American College Theater Festival; the play was invited to be performed at the festival in January, 2009, and a certificate of merit for direction and design was awarded to Mahmood Karimi-Hakak.

"Perhaps the most challenging aspect of the production," Karimi-Hakak confessed, "was to establish an emotional connection between the deeper, more personal experiences of the actors – a connection that might replace the superficial sound bites we get from the media concerning Iraq and Afghanistan. The sustained tone of grief demanded in a play with so little physical action required that each actor concentrate on a personal experience of loss – whether it be death of a family member, a friend, or even a beloved pet." Karimi-Hakak further explained how he was able to coach such young actors to project grief so convincingly: "Americans run away from pain and sorrow or try to avoid these emotions with Valium and Xanax. The Iranians, on the other hand, have ritualized loss in practices like *Ta'ziyeh*, which includes self-flagellation and weeping to work the participants into the psychological experience that helps them deal with loss and grief, or the Sufi's *dhikr* (remembrance) in which the lover's agonizing separation from the beloved is central to the ceremony."

Thus, the play's greatest weakness, its total lack of action, is exactly what Karimi-Hakak transforms into its endur-

ing strength. The language of lamentation, loss, and mourning is accentuated: Xerxes wails,

"The lost I deserted there, . . . Vanished and were gone, their corpses pounding stubborn shores."

Simultaneously, images of bloated, mustard gas victims from the Iran/Iraq war are projected against the screen of the tent. The effect is spellbinding.

The Persians is our tragedy – an American tragedy for the twenty-first century. Who cares if Xerxes finally realizes his own hubris at the end of the play? Like Oedipus who has fallen from power and lost a country, Xerxes has been defeated and lost an empire. The difference is that Oedipus has dared to pursue the truth, whereas Xerxes has run away from the truth until the final scene of the play. We pity Xerxes, but more importantly we fear the luxury of willing blindness he represents. In fact, fear, not hubris, is the key to the play. We should fear Salamis; we should fear Salamis every day. Like an absurdist work, *The Persians* offers no inexorable resolution from the tensions represented in the play. Peering into the tragedy's abyss, no eye in the audience remains dry because no release from its grief is possible, no expiation from its blame is obtainable, no excuse can evade its failures, no spin can reframe its blunders. The lives lost are irreplaceable; the despair of those whom death did not defeat is incurable; but even the survivors, each in his or her own way, have been defeated by war.



From left to right, Molly Green, Christopher Bopp, Rasoul Davary Zand, Sanjay Henry, Amanda Martini-Hughes, Mahmood Karimi-Hakak, Kallie Wirth, Meaghan Young, and Marah Chabot.

Bill Wolak is a poet whose work has appeared in many literary magazines and has published one collection of poetry, Pale As An Explosion. Mr. Wolak has traveled through-out Asia including trips to Tibet, Nepal, Thailand, Japan, and China. In the spring of 2007, he was selected to participate in a Friendship Delegation to Iran sponsored by the Fellowship Of Reconciliation, the nation's largest and oldest inter-faith peace and justice organization. The Friendship Delegation visited four cities: Tehran, Qum, Esfahan, and Shiraz. He has been an Adjunct at William Paterson University for over twenty years.

It is wonderful to be here in Texas with you.

I am happy to be here with you and glad to have the opportunity to converse with your readers.

Persian Heritage always looks forward to your contributions to the magazine. One of your latest books is “Eskandar (Alexander) and Dara,” please tell us about it.

I have written a total of eight books, three deal with subjects that have not yet been written about. One of the first was the story of “Eskandar and Dara,” which I wrote in 1963 and published the following year. The others were written in the U.S. My second book, “Hafez, the Path of Love,” allows you to look at Hafez from various angles and through different visions of spirituality. My third book “The Acceptance of Islam in Iran,” is based on the theory that the Arabs invaded Iran and forced Islam on the people by committing atrocities beyond belief. Even though it is a fact that the Arabs did invade Iran and atrocities were committed, the acceptance of Islam into Iranian life is a complete different perspective, discussed in this book. The rest of my books are based on a series of articles that Persian Heritage has published.

I would like you to tell us about your works and your mentor and teacher, Mr. Zabih Behrouz. He is not known by many and you are the most capable person and best source to talk about this fascinating person.

He is mentioned and credited in two of my books, “Eskandar and Dara” and “The Countdown in Iran.” I met Mr. Behrouz for the first time in 1932 and did not see him again until 1953. From then on I was totally enthralled with him and he became my teacher and mentor. Everything that I know and have learned comes from him.

Was he also a mathematician as well as a scientist?

He was a genius. There were very few at his level. Zabih Behrouz was born in Tehran, Iran. He went to Egypt to get an education and stayed there for 10 years.

A conversation with DR. ASLAN GHAFARI

Writer, Historian & Economist

BY: SHAHROKH AHKAMI



Later he went to England and taught Persian for five years, as an assistant to Professor Brown. From there he went to Germany and then back to Iran. In Iran he started his teaching career as a math professor at the Military Academy. Though I never saw his degrees with my own eyes I can swear to his knowledge and wisdom. I have never met a professor or a person with his level of knowledge.

Is it true that Behrouz invented a new formula in math?

He believed children could be taught how to count up to one hundred before going to school, so he invented a new method to teach them algebra and geometry that would prove his point. Since I am not an expert in the field of math, I can't tell you more about this.

What about Iran's calendar?

Zabih Behrouz was highly educated on this subject. He did lots of research on the calendar days in Iran. He argued that the important historical dates go back to the birth date of Zorostra and the migration of the Prophet Mohammad. He actually calculated the exact dates for the birth of such important people in history such as Mani and Mithra.

According to your book “Eskandar and Dara” the so-called statue of Eskandar is really Mihtra?

Yes, and I am 100% right on that one, but the Orientalists, because of their beliefs or prejudice have changed the historical past. If you look at the statue in the

Vatican that portrays a cow killing Mehr it is an exact replica of the so-called Eskandar statue. Yet, there are no notations or any text that defines the personality of the statue to show how historians can manipulate the truth, based on the ideas and hegemony of the main stream.

Before I ask you about the great Persian poet Hafez can you tell us a little about your educational background and in what area you received your doctorate?

I am afraid your readers will laugh at what I have to say. I received a PhD in Iran in Economics. My major was in finance and banking and I worked in the banking system for 34 years. My expertise, however, is being a student of Professor Behrouz. That is why the books that I have written are credited to him and the ideas for them are a product of his teachings.

You are devoted to Professor Behrouz. It reminds me of Shams and Moulana. Your wisdom on the subject is admirable. Getting back to Hafez....

My book on Hafez is about how ordinary people perceive his writings. What makes this book unique is that it includes interpretations by my master Behrouz that you will see in no other place.

Why do Iranians gravitate so to Hafez? Is it because they use his poetry for fortune telling?

I believe the importance of Hafez to Iranians is his earthiness as a man and his spirituality. I am against the use of Hafez's Divan or other writer's books for the purpose of fortune telling. Fortune telling belongs to people who cannot make a decision in life so they rely on it to make decisions for them.

It seems that Moulana, the poet, is universally recognized over Hafez, yet Hafez remains treasured by the Iranians. In fact when Persian Heritage would print a translation of Hafez, we would be chastised by the Hafez followers. They would constantly tell us to refrain from translating him.

Why isn't there the same fanaticism for Moulana?

Fanaticism is the worst character a human can have. It blinds you. Moulana and Hafez always talked against it. Both believed that even if you hear the truth from an enemy you must learn to accept it. My statement may not be well received by Moulana followers because he was an Ayatollah and a master of religious matters. Therefore, he brought religious elements to his writing. That is why his book "Masnavi" is compared to the Quran.

Time magazine also said Masnavi is the Persian Quran.

In fact often when religious leaders want to make or prove a religious point they will quote Masnavi. In my opinion Hafez is taught more openly and does not have the fanaticism of Moulana.

I must ask why people, who are bilingual in Persian and English and an expert in Hafez, like you, do not do more translations and make him a universal poet?

The "Divan" of Hafez has been printed in a number of versions in Persian. The people who are religious will pull him towards themselves, the Sufi's to themselves and people like myself to ourselves to make it a convenient environment. What I am saying here cannot be said in Iran and this interview could be considered blasphemous.

Despite the fact that the Goethe did not have good translation of Hafez he was still one of his great admirers.

It is definitely true that when Hafez is translated that the sweetness of the words is lost. But what attracted Goethe and Niche to Hafez was his philosophy and thought process.

I never knew Niche also loved Hafez.

Many foreigners look at the meaning rather than the style of the poem. Niche was looking at a powerful man and master. He tells Hafez "Oh, Hafez, you have made a tavern of knowledge bigger and more elegant than any castle in the world. You have

made such beautiful penetrating words in that tavern that is bigger than anything else in the world. You have made a miracle, while the human body will disintegrate you have made something eternal." Goethe in his book "Divan Sharghi" has dedicated a chapter to Hafez and says that you are as great as eternity because eternity has no beginning or end. He concludes by comparing Hafez to a large sailing boat that navigates the sea and puts the waves behind it, and I am a piece of wood floating on the ocean." This statement shows that Goethe is not fascinated with the style or body of the poem but rather is overwhelmed by the words within.

You were in Iran during the time Iran's economy was blossoming, what are your thoughts on this?

Yes, during the last 15 years of the previous regime, Iran was progressing and developing. Not everyone realized that Iran was poor despite its oil reserves. When the price of oil reached \$30.00 a barrel Iran was only given \$11.80 a barrel. The revenue went to 20 billion. So with that money they began large projects of growth for the country, building factories roads etc. It was all just beginning at the start of the revolution. Today the revenue of the country is over 60 billion, but unfortunately it is not reflected within the country in a positive manner.

Weren't these initial projects however, a good foundation for things to come or did they cause the downfall of the Shah?

They did not cause the downfall of the Shah, and some of the projects under the Shah continued and are still being carried out, but they are not executed properly, efficiently or in great numbers.

Where do you live now?

I have made my home in the United State for the last twenty-eight years.

Would you like to say anything else?

There is so much to say but I will spare your readers and hope that I will have another opportunity to speak to them. Thank you for this opportunity.

FLYING BY THE SEAT OF OUR PANTS IN IRAN

“A WARREN MILLER FILM JOURNEY”

THE LAST PART

By: Chris Anthony



Tim maintained while John's health faded. Despite the fact that the interior of the house was comfortable, the cold Turkish toilet was outside and John was utilizing the facility more than any westerner should ever have to.

Outside the weather changed with every passing minute. One moment it would be clear, the next would be a total whiteout. Inside, the crew tossed back and forth the idea of immediately doing a 4-hour hike to Camp Two despite the weather. Then we would be ready to climb to the 14,000 foot Camp Three, if the weather clears up if the weather cleared up by morning. My concern with the plan was freezing in the loose shelter of Camp Two and not having any energy left for the next two days. Also, the health of two team members was looking a little more than bleak. But to Tim's credit, he took one look outside during a clearing and said we needed to at least try and get to Camp Two. The crew started to get things together, load up gear, divide the rest amongst the porters and make way to the trail.

John made the smart decision of staying behind. His health was worsening by the minute. He decided to head back to Tehran where he ended up being bedridden for the next two days.

Mt. Damavand is a classic cone shaped volcano. Its mas-

sive size is so deceptive that distances are hard to perceive. The approach never gets any steeper than 35 degrees so the elevation gain is long and slow. At 18,600, Damavand creates its own weather system. It towers 4,000 feet higher than its companion cone Ararat in the Armenian region of Eastern Turkey. Ararat is supposedly the resting place of Noah's Ark. The two mountains have an overwhelming presence and in ancient times were believed to be the center of the world and the highest points on Earth.

Damavand, through Zoroastrian mythology, was thought to have housed the plant haoma, the elixir of immortality. Later, the myths claimed an evil king named Zohak required the sacrifice of young men to feed to the snakes growing out of his shoulders. A young warrior named Feridan defeated the tyrant and buried him at the summit of the mountain where he rumbles in anger and the heat from his body rises through the rocks.

The ancients thought trekking the summits was impossible, as well as forbidden, since the mountains are sacred. Until modern times, the idea of climbing them seemed to the locals, the height of folly. But aside from the thin air, the mountains are relatively non-technical and in 1837 an Englishman, W.T. Thomson, made the first ascent of Damavand. He received little recognition as no one wanted to believe the sacred mountains had been climbed.

We started our winter ascent at the short distance above Camp One at 8,000 feet. The walk took 4 hours over snow covered grass and lava fields until it we reached 11,000 feet. The wind howled most of the distance and for the most part we were in whiteout conditions. It was just before sunset when we arrived at Camp Two.

Camp Two was a mausoleum divided into two rooms, one for praying and one for sleeping. The sleeping room was dark and cold with a portion of the floor covered loosely with a carpet. We were originally told there wasn't a roof, so when we arrived we were ecstatic about its condition. Basically the shelter consisted of a cement floors and walls with a wooden roof. The only source of heat was body heat and the propane stove we cooked on. Though we were tired and excited to have made it to our destination we still had the strength to eat, so we gathered around the small propane stove, dressed in every article of clothing we had. At the end of the evening we crawled into our bags.

I can't really say I slept that first night. Most of the time I was looking out of a small crack in the ceiling at the stars. Finally the sun came up and I was the last one with the guts to get out of my cozy bag.

Day Two's hike was supposed to take us to 14,000 feet and Camp Three. The hike should have only taken 3 hours in winter conditions but for some reason it took our team and porters 7 hours. It might have been the weight of the gear or the bitter cold that slowed us down, but what should have been a short day turned into a long exhausting one. Our guide, fresh out of a month in the hospital, was moving slowly. He came in an hour behind us. The night before he showed us the massive kidney stones recently removed from his insides. He was carrying them in his pocket in hopes of placing them on the summit. He believed they came from drinking so much melted snow off the mountain and therefore he believed they should be placed back in their proper resting place.

Camp Three was a tin shelter over a cement floor placed in an avalanche path. Apparently it had been wiped out a few times in the past and they just continued to rebuild it in the same location. The interior, was coated in ice and the temperature never rose

above 0 degrees Celsius. Outside the sky was clear while the wind howled with a bitter chill. Looking around, we were now higher than any other range in the area. A full moon rose from the East and started its' journey across a star filled sky, while 10,000 feet below villages illuminated the dark valleys. We were all alone in a hostile environment. The crew was worn out and tired.

Before crawling into our bags for the night we tried to eat and drink as much as possible. Every move was a hassle. Going to the bathroom was dangerous and sleeping was going to be a tough deal. A few of the crew were already having headaches. At 4:00 A.M. we got up. Most of us had not slept a wink. The wind was howling all night and the temperature in the hut dropped even further. I didn't want to move. I was still stunned from running outside in the middle of the night to go to the bathroom.

Our guide woke up several hours earlier to melt snow for the climb. He was tired and still a little sick. Tim's headache was gone but Spencer was throwing up. My night's biggest ordeal, besides going to the bathroom had to do with the fact I slept with my ski boots. This was to warm the plastic so I could get them on in the morning. I was on the top bunk and the boots were in my bag with me. They would slide off the end of the bunk and pull my bag off with them. The entire night I fought this stupid battle. Eventually, I kicked my legs up and tried to move the boots to the center of my bag. The now two ice-cold plastic bricks landed on my groin and I was still a little tweaked when I woke up in the morning.

Cameraman Bert Steiner made the decision to stay down with our guide and shoot the long shots of us climbing and eventually skiing down. Spencer, against all odds, put his gear on and decided to try and climb against Dean's wishes. We left the shelter before sunrise carrying only the essentials in frozen ski boots which had taken 30 minutes to put on.

The summit approach is not a technical climb. Ropes or harnesses weren't essential but nice to have. I climbed without crampons, unlike the rest of the group. I was too cold to adjust them to my feet that morning so I figured I would tough it out and kick-step the entire way, a mistake that may have hurt me later.

We conquered the first thousand feet with no problem. We moved at a solid pace through the 30 below air wearing everything that we slept in. The only thing bothering me was my fingers and toes. But, I was dealing with it.

When the sun came up, Tim really wanted to get the shot of us climbing, but he was having some trouble with his fingers despite the fact he was climbing very strongly. Exposing his fingers to the cold so that he could hold onto a metal film camera just made matters worse. He took the shot, packed things up and started on his way again.

Spencer was moving slowly but actually gaining strength with every step. Dean was following behind at a solid pace only slowing down to activate a digital camera with a lens attached to his head so, he could record the day from his perceptible.

This was the turning point. Like a ton of bricks. Tim was having trouble moving any further. His toes were gone, his nose was frostbitten and his fingers didn't recover from removing his gloves. The group retreated out of the wind behind a rock. It was decision time. My toes were numb as well, so I took off my rock hard boots at 16,000 feet in freezing temperatures and revived them. For Tim the results were not as simple. Even with Spencer and Dean sucking on them and putting them against their warm body parts nothing would revive them. For an hour we tried to get things back together, but the results were not

moving in the right direction and another tough decision had to be made.

We sent Tim, the only cameraman remaining, down while we held onto the film camera and decided to continue towards the summit in the bitter cold. I put my boots back on as we watched Tim descend to safety. Then we looked at one another in disbelief, turned around and continued the climb. This time, with half the strength of the prior 2,000 vertical, we ascended.

The cold was getting to us all and we didn't realize it. Spencer and Dean chose to ascend the mountain on the rocks. I continued to ascend it by booting up through the snow. I was not moving as easily, as earlier in the day and I was worried they would be way ahead of me by the time we reached the next plateau. I radioed to Dean and Spencer that I was hurting and falling way behind. Dean responded by saying I was above them. He could see my tracks. I honestly couldn't believe it because, I was walking so slowly.

I tucked in behind a rock and waited for them out of the wind. I opened up my pack and tried to eat and drink whatever I could. All my food was frozen, so it actually took more energy for me to eat it then it was giving me in return. When I turned around to see how far we still had to climb it didn't look that far, but I was wondering if I would make it.

Eventually Dean and Spencer arrived. They were as exhausted as I was. I couldn't believe Spencer was still willing to move on after losing so many fluids earlier that morning in the cold hut. For a moment, we contemplated turning back, but denied the idea and decided to move forward. We communicated the plan with Camp Three and told them about our decision. They supported it. So once again, Spencer and Dean took to the rocks and I took to the snow.

I was totally spent and only moving a few feet every few minutes. My fingers were fine but my left foot wasn't. Even though I wasn't gasping for air, I was completely drained. I would go to my knees and stick my face in the snow every few feet, in the hope it would rid me of the headache, which had overtaken me. Then I would rise, move a few more feet before dropping again to my knees and repeating the same act.

Spencer and Dean stuck to the rock spine off to the East, my right. After a while all I could see was Spencer moving along at a slow pace. Apparently, Dean had laid down to take a nap in exhaustion. When we eventually reached him on the radio, he was revitalized and ready for the final summit push.

We were well above 17,500 feet and I could barely move. I had been higher, but this was ridiculous. Something was wrong. I was struggling so hard I didn't realize how cold it was. Maybe it was the cold that was killing us, maybe it was the poor sleeping conditions, maybe we didn't eat right or maybe I should have wore crampons, I just couldn't figure it out how I could be so weak.

We had been climbing for 10 hours. When we moved above 18,000 feet, I was only 20 yards away from Spencer and the sulfur fields near the summit. Dean was to our East climbing a ridge. I decided to hand the film camera off to Spencer just in case I couldn't make it the last push. I was drained and so was Spencer. But, he really wanted to make it to the summit against all the odds we were dealing with. So did I, but something was wrong with me.

We connected, drank some water, ate frozen food and made the camera exchange. Spencer left his skis behind and started to climb again. I would look up at him every few minutes only

to see him a few more feet above me. He worked his way over towards Dean while I struggled to the top the snowfield, where I was planning on skiing off. I figured I could at least reach the highest point of snow on this massive mountain.

The sulfur fields contaminated the air and made breathing a little more difficult. Spencer walked right through them. I sat down and decided to put my skis on 300 feet shy of the summit white watching him move through the steam of the sulfur. Something, I never thought I would have to do, but I couldn't make it any further. Dean and Spencer turned around 200 feet shy of the summit. They had given it all they had and now they were totally drained.

It took so much energy for me to put on my skis at that point that I was considering a nap. But, I toughed it out and started my descent down an open snowfield that had just taken me hours to walk up.

At around 17,000 feet, the crew from Camp Three called on the radio. They could see me through their long lenses. The requested that I ski instead of sideslip so they could film it. All I felt like doing was lying down and sliding on my back down to the high camp at 14,000 feet, but I knew they needed the shot. So I buckled in, took in a few deep breaths and pushed off, arcing out giant slalom turns until I dropped out of sight behind some rocks and laid down.

We had been on this mountain for 11 hours walking uphill in bitter cold. I was cooked and then the radio spoke to me again, "Chris if you could traverse over the snowfield just West of you, we have another visual for a long shot"

Ok, I can do this, I thought to myself. I traversed over into what ironically turned out to be the nicest snow I had come across in two weeks. I buckled, in again, stood on my weak legs and skied nonstop from 16,000 to below 15,000 hanging on for life in creamy snow. It was fun and painful all at the same time.

I walked the last bit to the lava contaminated snow and sat down in front of Camp Three exhausted and at the same time completely rewarded. I had pushed my body to the limits and made it back to live another day.

I watched in euphoria as Dean and Spencer sided off the mountain into the shadow of the falling sun, not even noticing that my toes had been numb for hours. The temperature was way below freezing and we needed to spend another night in the sub-zero shelter at 14,000 feet. I was just happy to be where I was at the moment.

When our junk arrived back at the hotel in Tehran we were frazzled. Not, only did we work ourselves to death on the mountain, but the time we spent on the road would prove to be the most dangerous part of our travels.

On the return ride to the hotel, a dump truck decided to come up on the right side of our bus in the shoulder lane and push us into the opposing lane. Apparently, he had a plan to move between us and the truck in front of us. His persistence was working and we were once again head-on with a very large bus. Time froze again, and I watched our driver swing the front end of our bus back into the right lane only inches from the dump truck, who finally hit his breaks, giving us enough room to move out of the way of oncoming traffic. When it was all over my heart stopped for several beats before, I started laughing in hysterics. It would have been so ironic to die in a bus instead of on one of the mountains we had just gambled our lives on.

The hotel staff in Tehran was familiar with us by now. The bellhops looked forward to our return, since we had so much luggage

and they would be tipped generously. The restaurant staff also welcomed us with the same expression of gratitude.

A little too familiar and possibly the most dangerous event, besides being on the highways, was the phone call waiting for me in the lobby. "Mr. Anthony you have a phone call," the front desk manager would say as he handed me the phone and then sat only a few inches from me to listen in on the conversation.

Mary had apparently called several times while we were on the mountain. When I picked up the phone she said, "Hello this is Mary, are you planning on flying to another location? Perhaps tomorrow I will come by for one-half hour and visit with you and discuss future travel plans. Do you have plans tomorrow?" I told her the only itinerary the team had was sleeping. in. Perhaps she could join us when we woke for lunch and stay for more than one-half hour. She explained how difficult that might be since she is a female, but she will work on it. Then she hung up.

We woke the next morning hung over from the previous several day adventures. My phone rang a moment later.

Mary had brought a university friend with her to join us for lunch. Due to his companionship she would now be able to stay for a couple of hours.

I joined them in the lobby a few minutes later, understanding how precious time can be. Her friend, a longhaired highly educated man had acquired two engineering degrees and spoke perfect English. His goal in life was to study in America and now with two degrees he had a slight chance of qualifying for the opportunity.

He was so excited to meet us and speak English that he would hug Mary. A moment later, he was warned by one of the "Guards of Moral" this was inappropriate. They watched our moves carefully in the confines of the lobby, while we waited for the rest of my crew to join us. Unfortunately, John was still sick, Bert was shooting time-lapse on the roof, Dean flew out in the middle of the night, Tim was attempting the difficult task of getting a cash advance on a credit card and Spencer was in the spa. So it was just me.

We walked from the hotel into the city, since I refused to get in a cab during rush hour. As we walked along the city streets, I drilled the two of them with questions that might have been considered immoral by Iranian standards. But they smiled and answered to the best of their knowledge and made me realize how much freedom I had grown accustomed to in the US.

I asked about their culture, their government, and their individual dreams. I learned about the strong underground scene of pop culture.

I discovered that despite the government's power of spiritual control, there is a simplicity and strong family atmosphere of honesty we have lost contact with on our side of the ocean. I was told how they try to meet their mates without actually displaying any form of affection and how the women must marry to get out of the house.

I learned this is a highly educated young society trying to move forward and build a positive world controlled by an old guard.

And, despite the laws of fear that hold them down, they also have the laws of spirituality which bring them up. They are young, educated and very patient for things to change.

This is a country of ancient times, with a glowing center encompassed by a dark outer shell, much like the women hidden beneath the black covering of their Chadors.

THE END

New York Physician Honored By Congress

Congressional Medal of Distinction

Given at Washington Reception

New York, NY (15 July 2008) – The Fertility Research Foundation announced today that its Executive Director, Masood Khatamee, MD, FACOG, was awarded the 2008 Congressional Medal of Distinction. The President’s Dinner is a major political event of the year, and has been attended by the President, First Lady, and leaders of both the Administration and Congress. Dr. Khatamee served as an Honorary Chairman of this gala event.

The medal is awarded by the National Republican Congressional Committee (NRCC) to members of their Business Advisory Council. The dinner was held at the Convention Center in Washington, DC on June 18, 2008.

Announcement of this award came from Congressman Tom Cole (R-OK), who also serves as Chairman of the NRCC. Congressman Cole noted, “Only an elite group of business and professional people were nominated to receive this honor before the selection committee reached a final decision.” Congressman Cole added that it serves to formally recognize his “commitment and continued support of the NRCC.”

“I am honored to receive such an award from Congressman Cole and the NRCC, as well as chair an event honoring our President,” said Dr. Khatamee who has served on the Business Advisory Council since 2003, and has been a prominent player in national and local politics over many years.

Masood Khatamee, MD, FACOG, is the Executive Director of the Fertility Research Foundation (FRF) and a Professor at the NYU School of Medicine. He was born in Shiraz, Iran, and received his initial medical training at the Shiraz University School of Medicine. He moved to the United States in 1970 and took up position as attending physician at Bellevue Hospital in New York. His role at the FRF involves innovation and advocacy around the treatment and prevention of infertility. His private practice is located on Park Avenue in New York. Dr. Khatamee resides in Northern New Jersey with his wife and is the father of three adult daughters and six grandchildren.



continuing from previous issue

The Gothic word for “keep” or “citadel” is *kelikn*, from the Celtic *cilicnon*. The Gothic words for agricultural worker, i.e., *magus*; retainer, i.e., *andbahts*; and disciple, i.e., *siponeis* are also Celtic, as are the words for inheritance, i.e., *arbi*; for oath, i.e., *aiths*, marriage, i.e., *liuga*; and obligation or duty, i.e., *dulgs*.

The Celtic connection is yet more extensive; the Goths, like the Celts, feared the falling heavens. Also like the Celts, the Goths worshipped the divinized Danube. Of course, the Danube was not the only river divinized by the Celts. As we said before, river names, such as “Don”, “Donetz”, “Dnieper”, “Dniestr” and “Danube” which contain the syllable “Dan” or “Don” are reminders of the aquatic goddess called “Danaan” or “Don” by the Celts, or “Danu” in the Rig Veda. The various Spanish rivers called “Deva” are also manifestations of this, since “Deva”, with a long “e”, is the Sanskrit word for goddess. Interestingly, the Gothic name for the divinized Danube is *Donaws*, which bears a striking resemblance to the Rig Vedic *Danava*, i.e., “Child of (the goddess) *Danu*.”

No doubt a specialist in Celtic studies who closely examined the language and culture of the Goths could find yet more Celtisms. From what has been said before, the relevance of these Celtic-Gothic connections to our main topic should be obvious.

Besides the names of rivers, there is also the name of that region of western Ukraine known as “Galicia”, not to be confused with the Spanish region “Galicia”, though both names are Celtic.

Besides the names of rivers, the name of the region of western Ukraine called “Galicia”, and the fact that the name “Cimmerian” very likely has a Celtic etymology, there are other proofs of a strong Celtic presence in the South Russian and Ukrainian steppes, including the Crimean Peninsula. Says Alexander Alexandrovich Vasiliev:

“It is very probable that in their movement from the north of Europe to the south in the 3rd century AD the Goths had met the Celts and forcibly carried along part of them. The Celts had lived in the Carpathian Mountains from time immemorial. According to F. Braun, the Goths and the Gepidae found them (the Celts) still there. Although their history does not mention conflicts with the Celts (though it mentions other contacts), none the less in their (the Goth’s) language a trace of their close neighborhood in those parts has been preserved.

Philological comparisons show:

‘...the presence of more or less considerable Celtic settlements in the neighborhood of the Gothic region of the second period, i.e., in the South Russian (and Ukrainian) steppes.’

In another place the same author (F. Braun) remarks that many Celtic words passed into the Gothic language in the prehis-

toric period. A. Shakmatov writes that the trend of the Germans (Goths?) southwards induced the Celts to occupy the region along the Vistula abandoned by the Germans (hence the quite visible Celtic substratum in large parts of southern Poland); he continues:

‘This circumstance does not exclude some other movements of the Celts south or southeast; in the 2nd century BC we see the Galatians (Celts) allied with the Germanic Scirians in South Russia (and Ukraine), where they threatened the Greek colonies.’

We are definitely informed that the Celts participated in the Gothic attacks on the (Roman) Empire in the 3rd century AD. In his biography of the (Roman) Emperor Claudius Gothicus (268-270) the historian Trebellius Pollio names the Celts among the peoples who invaded the Roman territory together with the Goths; a little below, telling of the victory of Claudius over the Goths, he exclaims:

‘What a number of the famous Celtic mares our ancestors saw.’

We notice also the confusion of the Goths with the Celts in later writers. I (Vasiliev) shall give some little-known examples. A western writer of the 6th century, Cassiodorus, in paraphrasing the account cited above of heordoret of Cyrus on St. John Chrysostom’s relations with the Orthodox Goths, calls the latter (Orthodox Goths) Celts. Simeon Metaphrasyes in his **Life of John Chrysostom**, compiled in the 10th century, also calls the Goths (Scythians) Celts in recording the same episode.

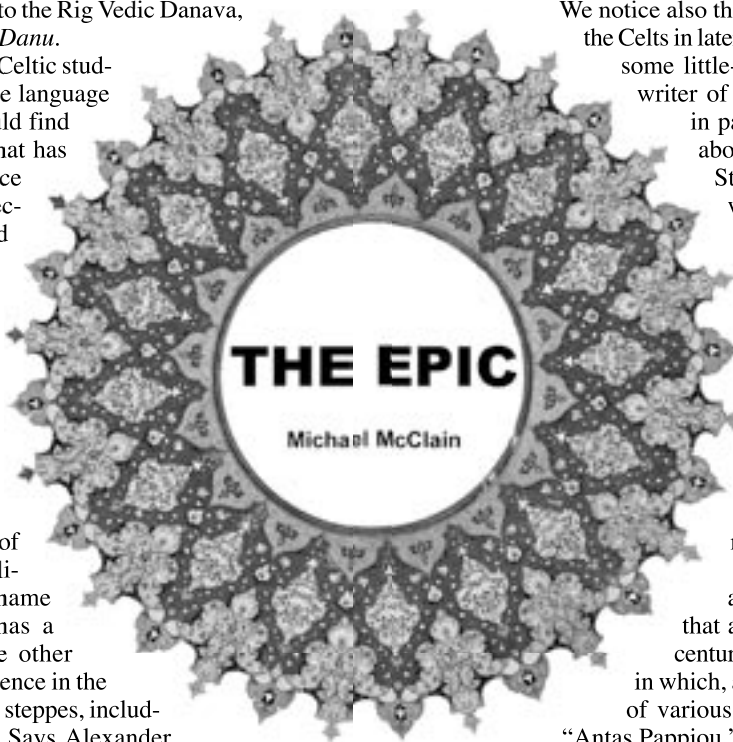
Recently, speaking of the Slavonic tribe of the Antes, A. Shakmatov admits the Celtic origin of this name, though the point is still a matter of dispute. He recalls that a large votive tablet of the 3rd century AD has been found at Kerch, in which, among many barbarian names of various origins, occurs the name of “Antas Pappiou.”

‘All these examples, although not definite proof, none the less justify our hypothesis that the Celtic element, in one form or another, penetrated into the Crimean Peninsula (before the time of the Goths).

If we turn now to the well-proven Celtic geographic nomenclature in Western Europe, we shall see that cities with Celtic names extend from the far West almost to the shores of the Black Sea. It is very well known, for example, that a great many Celtic town names end in “dunum”.

In the Balkan Peninsula, besides “Singidunum” (now Belgrade), we find *Novidunum* (*Noviodounon* in Ptolemy). on the site of the present-day city Isakchi, at the very mouth of the Danube, on its right bank, i.e., quite close to the coast of the Black Sea. There were many towns in Western

Europe with the name “Novidunum”, and most of them have preserved their original name up to today, though in a



changed form.

Another Celtic word exists which has often been used as a component part of geographic names, “duros” or “durus”. This word is sometimes found in the second part of a compound geographic name, of which one of the oldest is “Octo-durus”, now Martigny, in Switzerland. But this Celtic word often occurs also in the first part of compound geographic names in Great Britain, Ireland, France and Bulgaria. In Bulgaria, on the lower Danube stood the city “Durostorum” (now Silistria), Dorostero, Surostero, Durosteros, “Dopostolos” in Theophanes, “Durustolon” in Leo the Deacon; Derester, Derstr, Derster in Russian annals, etc.

The Celtic word *duro-s*, *duron* signifies “fortress, castle”. Perhaps the name of the Gothic center in the Crimea, Dory-Doros-Doras, is this Celtic word “Fortress, castle”, which would peculiarly fit its topographic location. For my part, this is only a suggestion thrown out to help explain the puzzling name, and of course, I (Vasiliev) am unable to insist on the correctness or reliability of my hypothesis. I should like to see the Celtologists turn their attention to the geographic names of the Crimea, for they might solve the not uninteresting question of whether or not Celtic elements exist there.’

To paraphrase A.A. Vasiliev, I also should like to see Celtologists turn their attention to the Celtic presence in the South Russian and Ukrainian steppes, including Crimea.

We have noted that the Goths, often called “Germans” or “Germanic”, were, in reality, very much a polyethnic people, and that the Celts were a most important element in this polyethnicity, along with Iranians, Balts and Slavs. Therefore, it is most likely that Celtic elements came to the South Russian and Ukrainian steppes including the Crimea, along with the Goths; however, this fact does not preclude a far more ancient Celtic presence in this vast area. Certainly the Celts as allies of the Germanic Scirians in South Russia and Ukraine in the 2nd century BC and name “Antas” found in the 2nd century AD inscription found at Kerch are long anterior to the coming of the Goths to the steppes of South Russia and Ukraine. The above, combined with the many river names – Don, Donetz, Dnieper, Dniestr, Danube – which certainly appear to be Celtic, the name of the Western Ukrainian region of Galicia and the possible Celtic etymology of the name “Cimmerian” all help lend credence and probability to the idea that the South Russian and Ukrainian steppes are the original homeland of the Celts, or at least that the Celts made a very long sojourn in this vast area on their long journey to Central and Western Europe from the place called in Avestan “Aryana Vaeja”, the “Homeland of the Aryans”. One recalls Henri Hubert’s definition of the Celts:

“Aryan tribesmen who crossed half the world.”

Both written sources and archaeology appear to confirm that the part of Spain where the Visigoths most thickly settled was in the triangle between Palencia, Toledo and Calatayud (southwest of Sarragossa). Therefore, Old Castile was indeed the most Gothic part of Spain, though, chronologically speaking the Visigoths who settled in this area were “sandwiched” between two Celtic peoples; the Celtiberians before them and the Cantabrians in the time of Reconquest and repopulation. Old Castile is indeed the most Gothic part of Spain, and among the most Celtic parts as well.

In certain chansons de geste of the Castilian epic the Germanic atmosphere is very dense indeed. Particularly in **The Traitor Countess** and **Prince don Garcia**, one seems to be breathing the atmosphere of treachery and vengeance typical

of the **Nibelungenlied**. However, in those chansons de geste which deal with Count Fernan Gonzalez, el Cid (Rodrigo Diaz de Vivar), don Roderick and Bernardo del Carpio, the only Germanic elements are really quite superficial, having to do with the **Fuero Juzgo**, the Visigothic code which continued in force among the Christian peoples of Spain. These latter chansons de geste, with their strong sense of personal honor, loyalty of a man to his family and of a vassal to his liegeland, retribution as distinct from pure vengeance, are quite un-Germanic in their basic themes and values. An ambiguous case is the chanson de geste of the **Seven Princes of Lara**. This “dark and bloody tale” in some ways appears quite Germanic, but in other aspects not; we will deal with this in more detail later.

I myself believe that Menendez Pidal was right as far as he went. There are some who will object to Menendez Pidal’s theory on the grounds that the proof that the Goths had an ancient epic tradition is inconclusive, as the surviving Germanic epics, very much including the Viking Sagas, are of course of much later date than the time of the Goths, and, in any case, the Goths are really not so closely kin to the Vikings, particularly the Danes and Norwegians who seem to be the principal authors of the sagas.

However, the Langobards or Lombards were contemporaries of the Goths, and there are indeed solid proofs that they had an epic tradition. Paul the Deacon, himself a Lombard, says that the Lombards, like the Goths, came originally from Scandinavia, something which there is no real reason to doubt. Some say that Paul the Deacon was simply repeating Jordanes’ account of the origin of the Goths, but there is really no reason to believe this. It would be odd indeed were Paul the Deacon to have copied Jordanes only on this point; in fact, as we shall see, on this point Paul the Deacon was following a purely Lombard source rather than Jordanes, who was a Goth.

Unlike the Goths, the Lombards had little contact with and were little influenced by non-Germanic peoples.

In his **History of the Langobards**, Paul the Deacon gives an account of the death of the Italo-Lombard king Alboin which certainly appears to come from a saga or chanson de geste. Briefly, Cunimund, king of the Gepids, made war on the Lombards.

However, with the help of the Avars, Alboin, king of the Lombards, defeated the Gepids in battle, slew Cunimund and made a drinking cup of his skull.

We wish to digress for a moment to note that this custom, i.e., making a drinking cup out of the skull of a slain enemy, barbaric as it may seem, was common among many Celtic, Germanic and Iranian peoples. The Scandinavian toast “skoal”, used to this day, and name of a brand of beer, literally means “skull”, and originates from the use of said custom among the Vikings. As late as the 16th century, Shah Ismail, founder of the Safavi Dynasty of Persia, made a drinking cup of the skull of Shaibani, Khan of the Uzbeks.

to be continued

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All written submissions to Persian Heritage with the expectation of publication in the magazine must include the writer’s name, address and telephone number.



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An Interview with

IREN

Artist and Actress

By: Abbas Habibian

Kindly take a few moments and tell us a little about yourself for those Iranians who might not be familiar with your work.

I started my theatrical work in 1951 with a group of performers called “Noushin,” who were the originators of the Modern Iranian Theatre. Perhaps calling it modern is a bit of a stretch because everything about this theatre was based on rules and regulations.

You could not come and go as you pleased. God Bless his soul “Noushin” was a disciplinarian who brought to the theatre a sense of discipline which actors and actresses had to follow or face being expelled. He implemented professionalism, proper costumes, proper makeup and proper stage design. She turned the theatre into a school of performing arts and this education taught me my roles as an actress and the responsibilities that accompany celebrity. After a few years the theatre went out of business because of political reasons and as a result I became unemployed.

Later a colleague of mine Mr. Ja-faari, a performer at the Saadi Theatre, a few others and I became active at that theater until 1967 when I was invited by the film industry to start acting. My movie and film career flourished until the Islamic Revolution of 1978. Once again I found myself unemployed. I became very depressed and sad. After dwelling over this for awhile I decided to leave Iran for Germany, and travel. Soon I realized I couldn’t travel forever and needed to find a skill to earn a living, since acting was not an option. I knew I was too old to go back and get an education so I decided to go to beauty school. After getting my certificate I returned to Iran and opened my own salon for twenty years.

Did this help the loss of acting?

No, but I pretended to be happy. I drowned my sadness in things that were creative.

There are a few actors who were performers before the revolution and are again

acting were you ever approached?

No.

The role of women in Iranian Cinema has changed tremendously since the revolution. How do you see all these changes and what do you think of Iranian cinema post revolution?

Iranian cinema today has its own particular style that cannot be found anywhere in the world, that is what makes it special. The genre of films focus on emotions and empathy. Whether this is positive or negative I really can't say. As for how I feel about today's cinema I feel like a mother who orphaned a child and watches its growth from a distance, never being able to give it direction.

Do you have children?

I am divorced, and never had any children.

What was your first play?

"The Devoted Employee," but my first big role at the Saadi Theater was with the Noushin Group in a play called "The Windermere." I was very young

and inexperienced, but with lots of practice and help from the great performers I did a good job.

What was your first film and last?

I was in two films simultaneously at the beginning of my career, "The Wait" and "The Suffering Man." I ended my career the same with two films running simultaneously "The Prize" and the "Red Line."

Did any receive an award?

No, the films never made it to opening because the role of women had to be removed under the new regime. Only very few people were able to see them but they never made it to the public. A few months later a letter was sent from the Institute of Social Guidance to all the directors to ban women actresses from ever playing in roles in film regardless of the subject.

Do you take the time to watch your films if you get a chance?

No, unless a friend calls to tell me it is being broadcasted via satellite, and I am my own worst critic.

Did you have a favorite

leading man?

No, I got along with everyone.

Do you have any special memories, good or bad about Iran?

I don't like to think about the past. To me memories are like dried flowers which we keep as momentums in our books. They were fresh and beautiful at one time and now they are dried out and have lost their beauty. I don't look at old pictures or films because they upset me.

What kind of life do you lead now a day?

Like most women I stay at home, cook and shop. I spend time reading magazines and talk to my friends on the phone.

Do you see yourself going back to work at this stage of your life?

No, I am afraid because I am a very committed and hard working person. I don't think I could challenge myself like that anymore. Acting on stage took a lot out of me.

Thank you for giving us your time for this interview.

Tequila and Salt

This should probably be taped to your bathroom mirror where you could read it everyday. You may not realize it, but it's 100% true.

1. There are at least two people in this world that you would die for.
2. At least 15 people in this world that love you in some way.
3. The only reason anyone would ever hate you is

because they want to be just like you.

4. A smile from you can bring happiness to anyone, even if they don't like you.
5. Every night, SOMEONE thinks about you before they go to sleep.
6. You mean the world to someone.
7. You are special and unique.
8. Someone that you don't even know exists loves you.
9. When you make the biggest mistake ever, something good comes from it.

10. When you think the world has turned its back on you take another look.
11. Always remember the compliments you received. Forget about the rude remarks. And always remember...when life hands you Lemons, ask for tequila and salt. Good friends are like stars..... You don't always see them, But you know they are always there. I would rather have one rose and a kind word from a friend while I'm here than a whole truckload when I'm gone!

Poetry is:
powerful beautiful words
composed in a sensational way.

Poetry is a noble play
in which The Lords of Creativity
with harmonious words
masterfully play
poetry is an artistic display
a golden tray
on which the diamonds of intellect
are carried away.

Poetry is the crown of prose
a perfumed rose
inside which our sentiments repose.

Poetry is the dance of words
inside the ballroom of reflection
poetry is about
communication and connection.

Poetry is inspiration
a nice painting
from the gallery of imagination.

Poetry is imagery
the source of imagery
is creativity
the source of creativity
is talent
poetry is talent in action
poetry is friend of peace
and construction
enemy of war and destruction.

Poetry has the character of
spring showers
it comes suddenly with fresh flowers.

Poetry is a heavenly light
it is the juice of insight
the harvest of the bright
a flight
to the land of dream and delight.

Poetry is the fire of love
the flame of adoration
the pain of separation
the union elation.

Poetry is the stream of desires
the blaze of jealousy fires
the eruption of feelings
a sort of deliverance
self healing.

Poetry is the window of liberty

What Is a Poetry?

by: Majid Kafaie

inside the prison of loneliness
poetry is the wine of happiness.

Poetry is self examination
and
revelation
combined with
relaxation.

Poetry is love of homeland
and
carrying in exile
the heavy luggage of humiliation
with a broken hand.

Poetry is sensitivity
is seeing
the invisible tears of a caged bird
always dreaming
to be as free as the white clouds
constantly wishing
to run away
from its jailer
the sinner mankind.

Poetry is the rain of blessing
over the thirsty desert of sorrow
poetry is a shelter
it is also
the poet's arrow.

Poetry is the melody of heart
the perfume of soul
the mirror of mind
poetry to injustice
is not blind.

Poetry is the wisdom torch
illuminating
life's dark porch.

Poetry is the pain of a free thinker
a poison drinker
enchained
in the prison of tyranny his sin
believing in democracy
in peace and justice
in kindness and tolerance.

Poetry is the loudspeaker of freedom

the voice of the voiceless
a costly social dress.

Poetry is about wondering
WHO the CREATOR of
the Universe is?
and HOW?
from NOTHING
HE created the Whole World. !!?

Poetry is constantly marveling
from WHERE we all came?
and
to WHERE
we all go
one by one
in a row.

Poetry is understanding
the sanctity of life
preserving the beauty of nature
respecting the purity of water and air
poetry is about care.

Poetry is seeing one's picture
in the FRAME of DEATH
poetry is appreciating the value of
each breath.

Poetry is thanking the LORD
for giving us life
poetry is bard work
a mental strife.

Finally
what is good poetry, bad poetry
and pure poetry?

BEAUTY
is the essence of GOOD POETRY
which silently
yet powerfully
touches our heart
GOOD POETRY IS A JEWEL
a precious piece of art

BAD POETRY
is none of these
is just a pebble
carried on a squeaky cart!

and what is PURE POETRY?

it is a FASCINATING RAINBOW
over the Gate of Times
it is the Gong of Beauty
which in the Tower of Humanity
forever chimes

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